

PRINCIPLES OF FAITH & GOOD CONSCIENCE;

DIGESTED

Into a Catecheticall Form: together
with an Appendix,

- 1 *Unfolding the Termes of Practicall Divinity.*
- 2 *Shewing some Markes of Gods Children.*
- 3 *Some generall rules & principles of Holy life.*

By W. L Y F O R D, Batchelor of Divinity
and Minister of Gods word at
Sherborne in Dorsetshire:

The Second Edition corrected & enlarged

*That the Soule be without knowledge, is not
good, Prov 19. 2.*

*If thou wilt apply thine heart to understanding, if
thou criest after knowledge, then thou shalt un-
derstand the feare of the Lord, Prov. 2. 3 &*

*Thou shalt teach them diligently unto thy Children,
Deut. 6. 7.*

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S. N. C.
F. M. ADAM
ST. LOUIS

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*Advertisements touching
the use and purpose of this
Book, to my People.*

I.  Here be two parts of
a Ministers Office that
undertakes the instru-
ction of Gods people:
the one, to deliver suf-

ficient matter of distinct knowledge
unto Christian faith: The other, to
lay downe, and diligently to incul-
cate Principles of sanctification,
whereby a Christian may be dire-
cted in point of duty and holy life,
and enabled to discern between the
state of Nature and the state of
Grace. Both these I have endeavou-
red; the former, by drawing out the

An advertisement

generall heads of Christian doctrine into particulars: the latter, by laying downe trials and principles of sanctification and holy practice.

2. I intend this Book for the instruction of those that are to be admitted to the Lords Supper, wherein they shall be publikely exercised three years: the two former years to be hearers, and the last yeare to be answerers in it. In which time it is hoped, that the meanest capacity will be able to attaine the sense and understanding of the matter. And when they have been thus diligently instructed, and the Congregation satisfied of their competent knowledge in the doctrine of Christ; then upon a day appointed for their admission to the Lords Supper, the said Catechumenes (upon their own motion and desire to be admitted) shall make profession of their faith and repentance *Ezek. 20. 37.* and in their own names

and

To the Reader.

and with their own mouthes undertake that covenant of Faith and obedience unto Christ, which at Baptisme we all entred into, and stand bound to performe.

3. I have prepared a severall Chapter forevery weeke of the year, and endeavoured to make the answers as weighty and perspicuous as I could; both which, as I conceive, well be more delightfull and profitable to the learner. To every answer I cause them to read the proofes, one or more, as the time and matter requires; within three quarters of an houre each Chapter will be dispatched: if any thing be more lightly passed over one time, it may be more largely insisted on the next.

4. The number and length or questions will not be burthensome to them that be long exercised therein. The answers themselves are not long, if you observe that they end
where

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where this marke [] beginneth; and in that all that is included within this Sav marke [] is added for explication, and not to load the memory. And if you expresse the sense of the answer be in other words of your owne, the answer will be the better accepted.

5. There is some repetition of the same matter in the doctrine of justification by faith, the Offices of Christ, the difference betwixt the Law and the Gospel, which was not an oversight, but of purpose the better to root those main points in weak understandings.

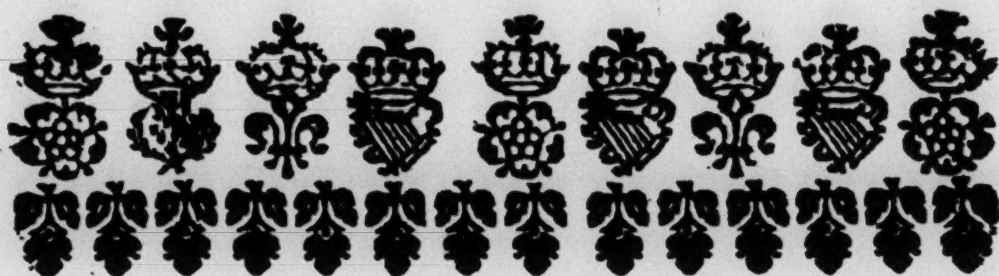
6. This training up of your children and Servants in a forme of wholesome words, will, I hope, through Gods blessing, be a mean to prevent that grosse ignorance in them, which now reignes in aged people. The like fruit may be hoped in the free Grammer Schoole. The Lord grant you to grow in grace, and

To the Reader.

and in the knowledge of our Lord and
this Saviour Iesus Christ, that both he
that soweth and he that reapeth, may
rejoyce together; and when we shall
be parted by death, may have a joy-
full and happy meeting in Hea-
ven, and be united to our
blessed and glorious
head for evermore.

A M E N.





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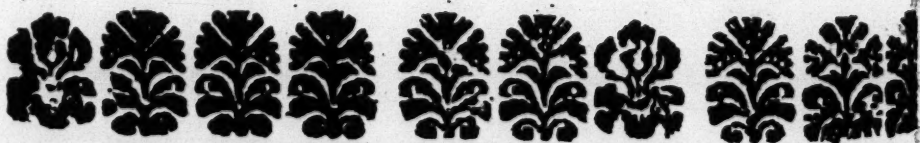
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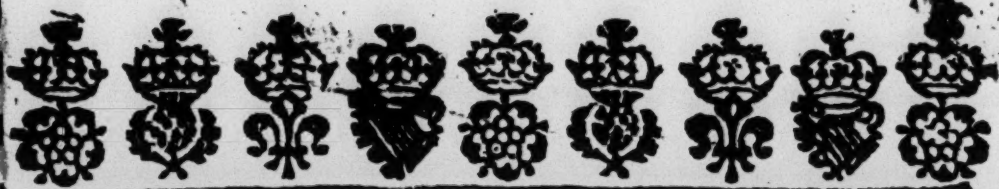
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1. Unfolding certain termes used in Sermons
and English Bookes.
2. Shewing the markes of Gods Children.
3. Containing some generall Rules and Prin-
ciples of Holy Life.



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CAP. I.

Of the state of Man by Creation, and of
the Covenant of Nature.



What should be the first
and great care of every
man in this World?

Ans. To (a) know
God betimes, to serve
him aright, and to (b)

provide for the eternall salvation of our
poore soules. (a) *Eccl.* 12. 1. *1.Chron.* 28.
9. (b) *Luc.* 10. 42. *Iohn* 6. 27. *Esa.* 55. 2.
1.Tim. 6. 18. 19.

Q. What is mans chiefest happinesse in
this world?

A. It is to enjoy God by faith, to walke
with him, to know our selves to be in his
favour here, and that we shall for ever
live with him after death. [Without this
we are as miserable as the Beasts.] *Gen.* 15.
1. *Lam.* 3. 24. *Eccl.* 2. 1, 11, 13. No earthly
thing can make one happy. *Ier.* 9. 23, 24.
Eccl.

2 The Scripture, the undoubted word of God.

Eccl: 12. 13. Matth. 16. 26. 1. Cor. 15. 1.
Eph. 2. 12.

Q. How shall a man attaine to this
Happinesse?

A. Only by the Scriptures which are
ble to make us wise to Salvation. Ioh. 39. 46.
Luke 16. 29. 31. Ioh. 14. 6. 2. Tim. 3. 15.

Q. How are we assured that the Scrip-
ture is Gods Word?

A. Not only by the Testimony of the
Church which cannot universally de-
ceive, but especially by the Testimony of
the Spirit working strange and superna-
turall effects in us by the Word, giving
such joy, contentment and satisfaction
touching spirituall and eternall things
by way of tast and feeling, as is not pos-
sible for humane reason to doe: Ioh. 4. 41.
Ioh. 6. 68. 69. 1. Thes. 1. 5. 2. Pet. 1. 18. 2. Ki.
2. Cor. 4. 6.

Q. What be those Parts or heads of
Christian Doctrine delivered in Scripture
the knowledge whereof maketh us happy?

A. There be foure generall heads of
First, the Doctrine of mans creation, and
state of innocency. 2^{ly} Of the fall and misery
of man. 3^{ly} Of mans deliverance and
redemption

Of the state of Man by Creation. 3

redemption by Jesus Christ. 4^{ly} Of the means to partake of Christ, and how the redeemed ought to live. [these Truths bring us to Humiliation, Justification and Sanctification.]

Q. God in the beginning created Adam and Eve, in what state did he make them at first?

A. God made them upright after his own likenesse, (1)st in an holy and happy estate free from sin and misery. Gen. 1. 27. Creation. Col. 3. 10. Eccles. 7. 29.

Q. Wherein consisted the Image of God, in which man was created?

A. It stood in two things. First, in that Dominion, Honour and Excellency which Adam had over the creatures. Gen. 1. 26. Gen. 2. 20. Gen. 9. 6. [This was external.] Ioh. 10. 34. God is the great King and Lord of all things, and all in Authority doe bear his Image. 1. Cor. 11. 4. Rom. 13. 4.

Q. Wherein chiefly did that Image of God consist?

A. In Holinesse and Righteousnesse, wherein man was like unto God himself, their whole soules and bodies being filled with the fulnesse of Grace. Eph. 4. 24. Col. 3. 10.

4 Cf Gods first Covenant with Adam.

Q. If Adam had not sinned, should he have died?

A. No: For death came in by sin, & the wages of it. Rom. 5.12. Gen. 2.17.

Q. Also if he had continued upright he should have been saved without the help of a Mediator?

Of the first Covenant made with Adam. A. It is true, for so God Covenanted with him, and in token thereof Gave him to eat of the tree of Life. Gen. 2.9.16. Gen. 3.22.24. Rev. 2.7.

Q. Declare more plainly the covenant made with Adam before he fell.

A. It was a covenant of Works, when in life was promised upon condition of his continuing without sinne in perfect obedience. Rom. 10. 5. Gal. 3.12. Rev. 2. 14. Doe this and live.

Q. But could Adam at that time have been saved by his own inherent righteousness? was he able to keep that Covenant?

A. Yes: For Adam was the Sonne of God, perfect in holinesse and righteousness and Heire of Heaven, even as thebly Angels are. Luke 3.38. Gen. 1. 27. Adam had a whole will, no ignorance, corruption to strive against the Spirit.

Q. Can any man since the fall, be saved

by that Covenant?

A. No: Because all have sinned and come short of the glory of God, and therefore must look for salvation by another (i) by Christ Jesus. *Rom. 3.22.23. Rom. 8.3. Heb. 8.8. Gal. 3. 10.*

Q. Must any be judged, (that is) stand or fall by that covenant of Works?

A. Yes, all unregenerate persons; all that be out of Christ, be under the Law, and must answer for themselves: for all the world by the Law of their creation, are bound to be holy and perfect as God made them at first, and must be judged according to that covenant, unless they come to be in Christ. *Gal. 4.5. Rom. 3.9. 19. Ioh. 16.9. Rom. 2.12.*

Q. Then all that have not Christ be in an ill case.

A. They be so, they have nothing to plead for themselves before the judgement seat of God [nothing to stand between the justice of God and their sins.] *Eph. 2.12. Acts 17.30.*

C A P. II.

Of the fall of man and his sinfull state.

Q. **H**ow came sin into the World, seeing God made man upright?

A. By the first sinne of *Adam* and *Eve*, who being deceived by the *Serpent*, did eat of the forbidden fruit. 2. *Cor.* 11. 3. *Gen.* 3. 3. 4. *Rom.* 5. 12. 19.

Q. How did sinne come upon all by that one mans sin?

A. Two manner of waies. First, by *imputation*, the Lord in justice imputing the guilt of that first sinne to all his posterity. *Rom.* 5. 14. 15. 18. 19. 1. *Cor.* 15. 22. By one mans disobedience many were made sinners: as soon as he sinned, that first covenant was broken, and the state of *Adam* and all man-kind in him was changed into a state of sin, and misery. [In *Adam* all die, (i) the sentence of death was passed on all in *Adam*, when as yet there were no more men in the World. 1. *Cor.* 15. 45. 47. There were two head men by whom all fall and rise: *Adam* was the head of the covenant of Nature, if he had stood, none of us had fallen: And so *Christ* is the head of the Covenant of Grace, if he were not risen

risen, we cannot rise; *we rise or fall with him*,
 vers. 16. 17. As the *Righteousnesse* of Christ
 is imputed to them that be of Christ by
 spirituall regeneration. (*Esay* 53. 10.) So
 is the sinne of *Adam* imputed to all that
 come of him by naturall generation, For
 as all the Elect are justified first in Christ
 their Head, as in a *common person* and *suer-*
ty, when He rose againe from death, and
 thereby received as it were Gods acquit-
 tance in full discharge of our debt. 1. *Tim.*
 3. 16. And 2^d they are justified in their
 own Persons, when as they come by *Faith*
actually to be members of Christ: In like
 manner all Mankind was condemned in
Adam, as a *common person* representing all
 mankind, and as a *radicall person* contain-
 ing all that Nature which was to be deri-
 ved to all generations of Men *Acts* 17. 26.
 Every one of us would have done as *Adam*
 did, if we had been in his place. And wee
 are in our own Persons liable to that sentence
 of death, so soone as we exist, and have
 our sower, sinfull being, from that poy-
 soned root.

Q. But doth it stand with the justice of
 God to impute unto us *Adams* sinne?

A. Yes, because *Adam* was the Head and
 root of all man-kind, we were in his loyns

8 *Of the fall of Man into sin and misery.*

when he sinned, we were part of *Adam*, in him, and of him. [As the Children of bondmen are bondmen, the Children of a Traitor are tainted in blood, till they be restored in blood, so it was with us, our Father became a slave, sold under sinne, and such are we his children, till Christ make us free: *Adams* sinne was the sinne of man-kind, he stained and corrupted our Nature. *Rom.* 5. 12. *Hos.* 2. 2. If adulterous Brats complaine why they are cast out, the Lord bids them plead with their mother, so we must plead with *Adam*: This is just in our Law.

Q. How secondly, did sin enter upon all by that one sin?

A. By propagation, the lump and root of man-kinde being corrupted, so are the branches. *Rom.* 11. 16. *Gen.* 5. 3. *Iob.* 14. 4. [with our nature *Adam* propagated sinne and corruption] God made Angells all at once, and therefore the fall of some of them did not draw all into the same condemnation: But God made *all* man-kinde in *one* man to be multiplied by generation, and so that root dying and being poysoned, all that come of him are likewise dead and poysoned. We were in *Adam* two manner of waies, 1. Legally as Parties contracting

tracting with God in that first covenant, and so were to stand or fall with our Head. 2. *Naturally*, we were in his loynes, so that whatsoever befell the humane Nature, it is *Common* to us, of which nature we are a part: All the seed of man was in *Adam*, and therefore all that seed being corrupted in *Adam*, we that come of him must needs be corrupted also: we are a generation of vipers, *Mat. 3. 7.* a seed of evil doers *Es. 1. 4.* and young Serpents are worthy to dye, because of their kinde, & the poysonomenes that is in them. who can bring a clean thing out of an unclean? *Job. 14. 4.*

Q. What then is the state of every one that is borne into the world?

A. *Very miserable*, and in no wise to be rested in it ever we mean to be happy. *Eph. 4. 18.*

Q. Why so?

A. By reason of *sinne* and *wrath* whereunto from the birth we are all subjected. [That which is of nature is common to the whole kind, if thou be a man it is so with thee.] *Eph. 2. 3.*

Q. How long does a man continue in that sinfull and cursed estate?

A. Untill he be regenerate and borne again.

10 Of the fall of man into sinne and misery.
again, and made a member of Christ. *Is a*

3.3.

Q. What is there in sinne that mak
one thus miserable? *vit.*

A. Two things. First, the *staine* of
2^{ly} The *guilt* of sinne. [The one mak do
us ugly creatures, the other accursed.] *Ha*

Q. What meane you by the *staine* of sinne? *15*

1. Sinne
it selfe.

A. It is that *filthinesse* whereby the pu an
tious soule being turned from God is d
fled and become uncleane. *Math. 15.2*
2. Cor. 7.1. Iam. 1.21. [Every sinne leav ar
a spot upon the soule, even those sinne of
which men think they get credit by; as the m
Pox or Leprosie doth upon the body. is
therefore sinners are compared to Viper af
to Doggs, and Swine, &c. ca

Q. Is it such a *matter* to be a sinner, G
there were no *punishment* to follow? ry

A. Yes, for two reasons. First, becau th
the wretched soule hath lost his excellen u
cy, being deprived of the *favour* of God 3
and of *supernaturall Graces* which is th
greatest losse of all. [When the soule n
become a filthy stye, then God depart
Its worse to be a theefe; or a mad ma b
then to be in prison; to be *Nebuchadnezzar* a
amongst Beasts, then *Daniel* in the Lion f
den; the privation of *supernaturall good* a

is a supernaturall misery.] *Esay* 64.6. *Levit.* 26.30.

Q. Why secondly?

A. Because the sinner can doe nothing that is pleasing to God, the best things he doth, God abhors them all. *Esay* 1.10. 15. *Hag.* 2.13.14. *Rom.* 8.8. *Esay* 66.3. *Prov.* 15.8. *Tit.* 1.15. [Every thing is marred and defiled by them.]

Q. What is the guilt of sin?

A. It is that *quality* in sin by which we are bound over to *answer* Gods justice for offending his Law. [Though the act of murder or theft be past, yet the offender is liable to justice twenty or thirty years after, so doth sinne, it lies at the doore, it calls for vengeance as for its wages,&c.] *Gen.* 3.9,10. *Iam.* 1.15. *Gen.* 18. 20. Every sinner is a vile and filthy person, But that is not all, He is also a guilty person under the curse and wrath of God. *Gal.* 3.10.

Q. What be the *punishments* every sinne makes one liable unto?

A. They be three. 1. The sinner is in bondage, and *subject unto wrath* and feare all his life long: [Curled in his basket and store, all the sorrowes of this life are parts and steps to a greater death, his finnes are treasu-

treasured up.] *Psal.* 7. 11. *Iob.* 3. 36. *Iob.* 7. 14. *Iob.* 15. 20. 21. *Iob.* 20. 5. 11. 14. 2. 15. *Deut.* 28. 15, 16, 17. *Mal.* 2. 2. *Zach.* 2. *Rom.* 2. 5.

Q. What 2^{ly} ?

A. At his death he is stript of all comforts, and the wretched soule is brought naked and singly to the barre of Gods justice: [The sinner while he lived and flourish'd, was deceived and befooled, but death unbeefooles thee, and makes thee see what a foole thou wert.] *Heb.* 9. 27.

Q. What lastly is the punishment or misery that sin brings?

A. After death to be tormented with the Divell and his Angels for evermore. *Rev.* 21. 8. *2. Thess.* 1. 9. *1. Pet.* 3. 19. [This is the wofulnesse of a sinner once come to his place, and this misery is everlasting unabatable, &c.]

C A P. III.

Of the kinds and degrees of sin.

Q. **W**hat is sin?

A. It is any transgression or swerving from Gods holy Law and will: it is any declining from that Holiness

and uprightnesse wherein God at first did
make man. Rom. 4. 15. 1. Ioh. 3. 4.

Sin is either { Originall,
or,
Actuall.

Q. What is originall, or birth-sin ?

A. It is that hereditary corruption of
our nature, wherewith through the diso-
bedience of Adam, all his posterity, (na-
turally descending from him) are infe-
cted, and are subject to the wrath of God,
and to the power of sin, being void of all
righteousnesse, (i) untoward and unable
to doe any thing that is truly good , and
prone to all manner of evill. Or thus, O-
riginall sin is the fault and corruption
of the nature of every man , that natu-
rally is engendred of the of-spring of
Adam, whereby man is very farre from
originall righteousness, and is encli-
ned to evill, and therefore in every per-
son, borne into the World, it deserveth
Gods wrath and damnation. Ro. 5. 12.
16. Rom. 3. 23. 39. Art. of Ch. of Engl.
Art. 9.

August.
Confes.
Art. 2.

By that first sinne , our first parents fell
from their originall righteousness, and
so became dead in sin, and wholly defiled
in all the faculties and parts of their soule
and

and body, and were the objects of *Q.* wrath: Now those *sad effects* of Adams sin did not rest and stay in their own *A.* sons only, but are conveyed to all posterity, so that from the *birth* we are filled with sin, void of goodnesse, prone to *Q.* Evill, and deserve Gods wrath: And the *pravity* and naughtinesse of our *A.* Nature, because we bring it into the *World* with us, is called *Originall sin*. *Q.* this opened in the severall Branches.

Q. 1. Are all that be borne into the *World* guilty of sin, and subject to *A.* wrath?

A. Yes, by reason of *Adams fall* whom, and with whom we all sinned. *15. 22. 49. Rom. 5. 12, 14, 15, 16.*

Q. 2. Are all likewise from the *corrupted* and *defiled* in their soules and dies?

A. Yes we are all of us an *unclean* *Ephes. 2. 1, 2, 3. Psal. 51. 5. Iob. 14. 14. 7. 24.*

Q. 3. Are we all borne into the *World* void of all goodnesse?

A. Yes, and till we be regenerated cannot doe any thing thats truly *good* [Being meere morall and naturall *Rom. 7. 18, 23, 24. Iob. 3. 6. Eph. 4. 18. Mat. 17.*

Q. 4. Is this the condition of all that
me of *Adam*?

A. Yes, of all, except Christ, and Christ
excepted, because he was conceived by
the Holy Ghost. *Luc. 1. 35.*

Q. 5. Why is this guilt and corruption
called hereditary?

A. Because we have it by *nature*, before
we know how to doe good or evill. *Esa. 1,*
Mat. 3. 7.

Q. You see what *Originall* sin is, what is
Actual sin?

A. Any thought, word, or deed in our *Actual*
on persons against any part of Gods Law, *sinne.*
together with any evill motion of our
hearts before or after the consent of our
will. *Rom. 7. 19. Iam. 1. 14.*

Actual sinnes { Omission,
bc either or,
of } Commission.

Q. What is a sinne of *Omission*?

A. It is to leave *undone* any duty which
we are bound unto by Gods word, or when
we faile in the manner of doing the same.

Mat. 25. 35. 40. 2. Chron. 30. 18. 1. Chron. 15.

3. Esa. 1. 15. Esa 58. 3 Wee must take
heed how we heare, *Luc. 8. 18. How* we pray
Sam. 4. 3. How we receive the Lords Supper
Cor. 11. 28. How we give Almes *Mat. 6. 2.*

Q.

Q. Whats the danger of sinnes of omission?

A. The servant that doth not his masters will shall be beaten. Besides sin of Omission make way for sins of Commission, they harden & estrange the heart from God. *Luc. 12. 48. 1am. 4. 17. Mal. 1. 8.*

Q. What is sinne of Commission?

A. To doe any thing which we should not doe [To doe contrary to that which is commanded or forbidden.] *1. Tim. 10. Levit. 26. 23. Ezek. 18. 24.*

Againe sins be either of { Ignorance or Knowledge

Q. What is sin of Ignorance?

A. When a body doth evill, and knoweth it not. *1. Tim. 1. 13. Gen. 22. 6. 1ohn. 1. 17. Act. 3. 17.*

Q. Is that a sin?

A. Yes: (a) Ignorance is itselfe a sin, it is a (b) cause of other sins, and he that hath committed through ignorance are thereby excusable. (a) *Hos. 4. 1. 14. 1. Thess. 1. 8. Luc. 12. 48.* (b) *Eph. 4. 18. 1. Cor. 14. 4. Psal. 14. 4.* (c) *Psal. 19. 12. 2. Pet. 1. 9. Luc. 23. 34. Levit. 5. 17. 18.*

Q. What is sin against knowledge?

A. When wee goe against our own knowledge

of knowledge in any thing : when we know
to doe well, and doe it not. *Rom. 1. 18.*
his 2. 21. 23. *Rom. 2. 21. 1. Kings 15. 5. Luc.*
fin 2. 47. *Iam. 4. 17. Ier. 44. 16. 17.*

Q. Whats the danger of sinning against
knowledge?

A. God usually gives up such persons
to impenitency, hardnesse of heart, and to
reprobate sence. *Rom. 1. 21. 24.*

CAP. IV.

Of the differences and degrees of sin.

A Gaine sins { Voluntary, or
be either { Against ones will.

Q. What is voluntary sin?

A. When we sin of our own accord, (i)
when sin proceeds from the disposition
and inclination of our hearts, without
force of temptation. *Heb. 10. 26. Ioh 8. 44.*
and he sinneth of his own. *Rom. 6. 12.*

Q. What is a sin involuntary or against
ones will?

A. When contrary to the bent and dis-
position of our hearts we be overtaken
unadvisedly, or through force of tempta-
tion [and when there is no liking or al-
lowance of the evill which we fall into.]
Rom.

18 *Sins of infirmity and presumption.*

Rom. 7. 15, 16, 19. Luc. 22. 33, 57.

Q. What is a sin of *infirmity*?

A. When we be overtaken in some contrary to our desires, purpose and deavours. *Gal. 5. 17. Ioh. 13. 37. Rom. 7. 22, 23.*

Q. What say you of *smaller finnes*, both finnes to which we are inclined by nature or custome, and finnes into which men fall suddenly, Are they to be accounted *sinnes of infirmity*?

A. No, unlesse we can say, that the fire, bent, and purpose of our hearts is against them [the least and suddenest of humors and failings, are reigning sinnes] if they spring from a root within us, or are excused, defended and made light of. *Rom. 8. 4. Rom. 6. 16. 1. Sam. 15. 21.*

Q. What is a sin of *presumption*?

A. When a man will venture to do vill upon a conceit that he shall repent and doe well enough for all that. *Num. 15. 31. Deut. 29. 19.*

Q. What is *reigning sin*?

A. When corruption remaines in unmortified, and there is not within a principle of Grace set up against it. [that the evill proceeds from an habitual disposition of the soule where sin reigneth]

It may perhaps be outwardly resisted and restrained, as by Lawes of men, shame, &c. But where sin doth not reigne, there it is resisted by a contrary principle of Life and Grace, which striveth against the flesh, Gal. 5. 17. as one streame is resisted by another.] Rom. 6. 12. 14. 1. Ioh. 3. 10. Rom. 8. 2.

Q. How may we judge of a reigning sinne?

A. Two waies. 1. Not by the grossenes or smalnesse of it, nor yet by mens violence in sinning; but by the power and sway it hath in us, overbearing all motions and commands of the word that crosse it. When we are led by any lust, or can plead for it, that is a reigning sin.] 2. Pet. 2. 19. Rom. 8. 6. 13. 14. Luc. 16. 10. 13.

Q. What 2^{ly} is a signe that sin reignes in a Man?

A. When sin is not a burthen to thee, when thou art unwilling to heare of it, or to be discovered and reprov'd, that is a signe that sin reignes in thee, Mat. 14. 3, 4. Kings 21. 20.

Againe sin is either } Law, or
 } against the } Gospell.

Q. What is sin against the Law?

A. Any breach of any one of the ten Com-

Commandements. Rom. 2. 12, 14. Rom. 28, 29.

Q. When doe men sinne against the Gospel?

A. As many as reject and disobey the Gospel calling them to repent, and to believe in Jesus Christ for salvation, they sinne against the Gospel, & so doe all that are bold to sinne because there is mercy in Christ, and also all that slight and despise the means of Grace. Act. 7. 51. 1. Ioh. 3. Luc. 7. 30. Acts 13. 46.

Q. Infidelity then, and Impenitency be sinne against the Gospel, what is the danger thereof?

A. Such persons must of necessity perish there being no help left for a man that rejects Christ [they sinne against thereby.] Ioh. 3. 18. Luc. 13. 3. Iohn 16. 9. 11. 24. Mar. 16. 15, 16. Heb. 10. 26, 27.

Q. What is the sinne against the Holy Ghost.

A. It is a [total] renouncing of Christ after some knowledge and taste of his good word of life. Heb. 6. 4, 6. Heb. 28, 29. Marke 3. 28, 30. [Ignorant persons, nor unbelievers, nor back-sliders returning unto God, doe not sinne against the Holy Ghost.]

Q. Why is this sinne never to be forgiven?

A. Because they think basely of Christ, and have no mind to returne by repentance [they give the lye to the Spirit, as if Christs blood were no more to be accounted of then common blood, and not able to save.] Heb. 10.29.

Q. Is any, the least sin, *veniall* in its own nature?

A. No, all sinnes even the least, be in their own nature damnable, and will damne us if we repent not of them. Rom. 6.23. Heb. 2.2. Mat. 12.36.

C A P. V.

How to convince men that they be under sin, and under the curse.

Q. Seeing all *unregenerate* persons be thus wretched, how is it, that the most neither feelee, nor feare any such things by themselves?

A. 1. Because they are dead in sins and trespasses. Eph. 2.1.

Q. Why 2ly ?

A. 2. Because they judge themselves by the rules, and so think themselves to be

something when they are nothing. Gal.

3. Rev. 3. 17.

Q. What be those false rules where they deceive themselves?

A. Many think that because they are (a) baptised, and professe the faith of Christ and (b) live in good order, a civil, honest life, perhaps (c) better then others, have better then themselves have done heretofore, that therefore they be in good case and yet an Hypocrite may doe all this.

(a) Mat. 3. 9. Rem. 2. 17, 25, 29. Rom. 10. 3.

(b) Mat. 19. 20. (c) Luc. 18. 11. Phil. 3. 4.

Mat. 7. 21.

Q. What is the true glasse whereby judge of our spirituall state aright?

A. The Scripture which shewes how we are indeed, and what we want, and what manner of people we ought to be we mean to be saved. Iam. 1. 25. Gal. 3. 12. Mat. 5. 20. Ioh. 3. 3. 2. Cor. 5. 17. Act. 18.

Q. O but men will confesse that they are sinners, and were it not for Christ, they should perish, but how may it be made appeare to their consciences, that for all their confession, they are under the curse and not under grace?

A. By 7. things. 1. By the blind

wild conceits they have of God and of Religion.

Q. What be those blind conceits of carnall people?

A. They think, that it is a folly (a) to be singular and precise, and that they have (b) ever had faith and a good heart towards God ---- (c) that it was better when there was lesse preaching, and lesse knowledge. (such conceits discover a gracelesse heart) (a) Mat. 5. 47. (b) Mat. 19. 20. Rom. 7. 9. Phil. 3. 6, 7. (c) Jer. 44. 17. 18.

Q. What other blind conceits discover them to be out of the way, and in a state of darknesse?

A. They think it presumption to say a man may be (a) assured of his own salvation, [and yet that he is in an ill case that doubts of his salvation] and that it is no such (b) hard matter to repent, to have a good heart, and to serve God, and that (c) petty sins are not to be stood upon (as omission of duty, lesser oaths, humouring of men and times &c.) (d) they say they doe their best, and what would you have more? All that thus think doe shew that they are poore deluded soules. (a) 2. Cor. 13. 5. 2. Pet. 1. 10, 11. (b) Eph. 1. 19. Ezek.

24 *Seaven signes of a carnall deluded soule.*
11.19. (c) *Luc.16.10. 1.Sam.15.13,14.*
Mat.12.36. Iam.5.12. (d) 2.Cor.10.
1,Cor.4.4.

2. Q. How 2^{ly}, may carnall persons
convinced that they be under the Law
and not under grace?

A. By the blind rules they walk by,
they (a) walke in darknesse, being (b)
by carnall reason, custome, example,
motions of their own hearts, and not
the word and Spirit of God. (a) *1.Iohn*
6. (b) Rom.8.13,14. Ephe.2.2. Ier.
17. And if the blind lead the blind, they
both fall into the ditch. --- a Blind man
a blind guide.

3. Q. How thirdly may it be known?

A. Because they were never converted
neither doe they see why, or from what
such as be borne and bred up in the true
Religion should be converted: [Such people
are yet in their naturall state] *Iohn 8.33.*
36. Iohn 3.4,7. Luc.15.7. Act.3.19.

4. Q. How fourthly may people be
convinced to be under sin, and without
grace?

A. Because sinne is no burthen to them
they were never pricked in their hearts,
soundly humbled under their naturall
condition. [A man may finde many signs]

in himselfe by common grace, but to feel
and bewaile the rottennesse and sinke of iniquity
that is in our hearts, the contrarieties that
be in our nature against God, and the
workings of corruption, this we cannot
discover but by the sanctifying Spirit of
God.] Rom. 7. 7, 9.

Q. How fiftly doth it appeare that men
want Grace?

A. Because they discern not between
pretious and vile, as between the state of
Nature, and the state of Grace, between ci-
vill honesty, and saving Grace. [Let them tell
what the differences be] Numb. 16. 3. Ezek.
22. 26. Es. 5. 20. Ioh. 3. 4. 1. Cor. 2. 13. 14.
Spiritual things must be spiritually dis-
cerned, you must not heare a Sermon as
you would heare a speech.

Q. How sixtly?

A. Because they cannot bring you one
promise out of the Scripture, nor one marke
of a saved one, of which they can say, this
doth belong to me: [But the lesse they
know of the word of God, the better they
think of themselves, and the lesse they
search their own hearts, the greater is
their assurance: These are deluded ones.]
Sound Christians can bring promises and
evidences that they are in the State of

Grace: such as these *Rom. 8. 1, 2, 13. 3. 14. 1. Ioh. 5. 1, 2. 1. Thes. 5. 5, 6.*

7. *Q.* How lastly may a carnall person be convinced to be under sin?

A. Because they are not in Christ, you must know, that it is not enough a man to doe his best and what he can, if he be not in Christ, the Law layeth he on him, he is under the curse: [No man is safe by doing his best, the Law is a cruel Master, it looks not what we can doe, it accepts not of repentings &c. but when we be in Christ Jesus it curseth all our imperfections.] *Gal. 3. 10. 1. Ioh. 5. 11. 12.*

Q. This is the case of man by nature of all the sonnes of Adam, what must he doe to escape wrath?

A. We must get into the covenant of Grace made to us in Christ the promise seed. *Gal. 3. 13, 26. Rom. 10. 4. Gal. 4. 4.*

CAP. VI.

Of the Covenant of Grace.

Q. What is the Covenant of Grace?

A. It is Gods free Charter and Gift wherein he bestoweth remission of sin

and the Kingdome of Heaven in and for the death of Christ Jesus: [or it is a contract between God and man concerning reconciliation and life everlasting, to be given and received by faith in Jesus Christ.] 2. Cor. 5. 19. Gen. 17. 4, 7. There is Gospel in that. Rom. 4. 16, 17. Gal. 3. 8. Deut. 26. 17, 18. [The matter covenanted, is life and reconciliation; the conveyance, it is a gift by Christ; the instrument and mean to receive it is faith, all our right and title to Heaven comes this way, from the love of the Father, through the merit of the Son, made ours by faith. Eph. 1. 5. Rom. 5. 21. Rom. 3. 22. Eph. 2. 8.

Q. What is the true difference between the covenant of Workes and the covenant of Grace?

A. The Law, or covenant of Workes offereth salvation to them that keep it perfectly in their own persons, [(i) to them that be without sinne, and have a righteousness of their owne.] Rom. 10. 5. Luc. 10. 28.

Q. Explaine that farther?

A. The Law considers not what we can doe now, neither doth it accept of sorrowes for doing amisse, but it is satisfied only with a full and compleate obedience: [If thou

28 The difference between the Law & Gospel
thou say I doe my best &c. that is no
tent to the Law, the Law requires that
our workes be holy without any touch
the flesh.] Rom. 7.14. 2. Cor. 3.7,9.
3.10.

Q. How doth the Gospel offer us
tion?

A. By the righteousness of Christ
mediator, so that the humbled soule
sting on Christ by faith is justified and
peace with God, though we be not
fectly holy. Rom. 3.25,26,27. Gal. 2.17.
Cor. 5.19. Rom. 4.16. 1. Tim. 1.15. [This
the priviledge of the Gospel, that when
we faile, yet if wee repent and turne
God, God accepts our obedience, and
greatest sin shall not condemne us; (the
Law knowes no such thing.)]

Of justifi-
cation by
faith in
Christ, Je-
sus.

Q. 1. Then Christ doth not justify
by giving grace and ability to keep
Law?

A. No, for then it were (a) of works
and not of Grace, besides there is no
(b) ability given to any living: [Grace
given whereby wee subdue our corrup-
tions, and strive to please God, but not
fulfill the Law perfectly.] (a) Eph. 2.7. 1
10. (b) 1. John 1.8.9. Act. 5. 31. Act. 15.
That which I fetch with my penny is

gift.

Q. 2. Nor doth he save us by joyning his merits to our workes, as if we were justified partly by workes, and partly by faith in Christ?

A. No, for our best righteousness is as filthy rags, and Christ will not have any to be joyned with him in that businesse. Rom. 3. 21, 27, 28. Rom. 11. 6. Esay 64. 6. Ier. 23. 6. Esay 63. 3. Rom. 4. 5, 6. Heb. 7. 25. Heb. 9. 26. Gal. 5. 4.

Q. 3. Nor doth the new covenant save us by changing the condition of workes into faith, and sincere obedience, as if the act of beleeving & obeying, should be in stead of perfect obedience to the Law?

A. By no meanes, for faith doth not justify, as it is a grace wrought in us, & working in us, but as it is an instrument whereby the soule laieth hold on Christ: [Tis the object of faith that saveth us; God gives Christ, and thou must receive him, and the hand to take him is faith.] Heb. 10. 10. Rom. 9. 32. with Rom. 10. 3. 4. Ioh. 6. 35. Ioh. 1. 12. 1 Iohn 5. 11, 12. Col. 1. 20. Rom. 4. 5, 6, 7, 16. The righteousness of Christ is the only righteousness by which we stand justified before God, and Faith is the only Meanes by which Christs righteousness

ousnesse is made ours: and this faith
 justify, not as it Acteth upon our
 to subdue lusts, But as it acteth
 Christs blood: as the meate that is
 doth feed, and the medicine received
 cure the disease: even so he that
 me, shall live by me, faith Christ. *Ioh.*
 57.

Q. You say that you cannot be
 by the Law, what then is the onely
 left to inherit eternall life?

A. Christ is the way, the truth and
 life: He was made sinne for us, that
 might be made the righteousnesse of
 in him. *Iohn* 14.6. *2.Cor.* 5.21. *1.Cor.* 1.
 [This is the covenant of Grace, this is
 word of eternall life.] *Ioh.* 6.68.]

Q. When was this covenant first
 with mankinde?

A. In (a) Paradise immediatly
 the fall of Adam, and it was renewed
 with Abraham, declared by Moses (c)
 the Prophets, till at last it was confirmed
 by the death of Christ the promiser
 testator (a) *Heb.* 11.4. *Gen.* 3.14. (b)
 17.4,11. (c) *Ex.* 24.8. *Heb.* 9.19,20.
 16,17.

Q. Were the Fathers before the
 coming of Christ saved by faith in him?

A. Yes, we and they doe all drink of the same spirituall rock which is Christ, being all children of faith and of the promise. 1. Cor. 10. 1, 2, 3. Rom. 4. 12. Rom. 9. 3. Gal. 3. 29. Heb. 11. 4. Heb. 9. 15. Rom. 1. 1, 2. with 1. Pet. 3. 18. 19. 1. Pet. 4. 6.

Q. Then the old and new Testament be all one for substance?

A. They are so; Christ is the substance of both, and they are but severall waies of setting downe the covenant of grace, the one teaching to beleeve in Christ that was to come, the other shewing more cleerely all things fulfilled in Christ now come, [according as was promised and prefigured.]

Q. By this it appears that the covenant of Grace is a most free covenant, not grounded upon any condition on our parts?

A. It is a most free and gracious covenant, all the articles be promises made good to us in Christ, And we have nothing to doe but to imbrace them, and that grace also God promiseth to worke in us. The covenant of works was conditionall, grounded on mans own perfect obedience: This new covenant, whereby we are restored againe into Gods favour, is called

34 The Covenant of Grace most free
called a covenant of Grace, because the
million of sins, the favour of God,
life everlasting are the free gift of God,
ven us in Christ, not for any thing in
done by us, but for the only obedience
Jesus Christ the Mediator. Eph. 2. 8, &
5. 21. And when once we have Christ
Faith, we are made New creature
bring forth fruit unto God. Eph. 2. 10.
Rom. 7. 4. We can challenge nothing
justification and life, as a debt, or as from
hand of justice, But only as meer gifts of grace
God doth performe all things to us,
for any thing in us, but for his Christ
And those conditionall expressions, If
mortify the deeds of the flesh, ye shall
&c. such promises doe tell us who shall live
not why they shall live. Lastly, that
Covenant is mended Christ the Mediator
of the New Covenant makes it good, in
enabling us to performe the condition
thereof, which Moses could not doe: our
gave the Law, but could not give grace
&c.] Jer. 31. 33. Heb. 8. 9, 10. Deut. 5. 1
29. Heb. 7. 22.

CAP. VII.

*Of promises to Christ the Mediator, the Head
of the Covenant of Grace.*

IN the Covenant of Grace there bee
three parties contracting and covenant-
ing. 1. First God, the party offended.
2^{dly} Man, the party offending, and to be
reconciled. 3^{dly} Christ the reconciler and
peace-maker between them both.

Q. 1. The first party contracting in this
New covenant is God himselfe, what
hath he done for Man-kinde?

A. The Lord hath done three *gracious*
Acts for us; His goodnesse and love to-
wards us appeareth in three things.

Q. 2. What is the first *gracious act* of God
in this covenant of peace?

A. It is the free giving of his Son to take
our nature that hee might redeeme us. It
was the Fathers will he should have a bo-
dy, and the Sons willingnes to undertake
it. *Heb. 5. 4, 5. Heb. 10. 5, 7, 9. Ioh. 3. 16. Es.*
9. 6.

Q. 3. What is the second *gracious Act* of
God in this New Covenant?

A. God hath established the Covenant
of

34 *Of Christ the mediator of*
of our peace in and with his sonne
Christ. God did not send his sonne
ty into the world, but furnished him
Testimonies and promises of his favour
the comfort of Christ himselfe, and
his people, *Ioh. 10. 36. Heb. 1. 6.* There
a Covenant betwixt God and Christ
head, touching the work of Redemption
the Lord promising some things to Christ
and requiring some things of Christ. *1. 7.*
3. 16. Gal. 3. 16, 19. Gen. 12. 3.

Q. 4 How many sorts of promises
there in the New Covenant?

A. Two sorts, some be made to Christ
the Mediator: And some unto all
persons as doe, or shall imbrace Christ
fered unto them.

Q. 5. What things did God promise
Christ Himselfe, as our head and Mediator?

A. To be to him a Father, to fill
with the Holy Ghost and with power
goe through with the work of our redemption.
Heb. 1. 5. 6. Act. 10. 38. Eph. 1. 22. Es.
2. 49. 8.

Q. 6. What doth God promise to
for the comfort of us his people?

A. God promiseth him acceptance,
ry and successe in all his undertakings

Of promises made to Christ our Head. 35

man. *Mat.* 3. 17. *Iohn* 5. 20, 21. *Es.* 42. 6. *Es.* 3. 11. *Act.* 2. 27.

Q. 7. In what particulars shall Christ have successe, and power to blesse his people?

A. In five particulars, 1. God saies to him, Thou shalt (a) teach them and turne them to the Lord, 2^{ly} Thou (b) shalt make them my sonnes and daughters, 3^{ly} And thou (c) shalt have the Spirit to bestow on them. (a) *Mal.* 4. 6. *Luc.* 1. 16, 17. *Ioh.* 6. 45. *Esay* 61. 1, 2. (b) *Ioh.* 6. 40. *Ioh.* 1. 12. (c) *Ioh.* 15. 26. *Luc.* 24. 49.

Q. In what else shall Christ have successe?

A. 4^{ly} Thou shalt (a) give them peace while they live in this world, 5^{ly} And (b) raise them up at the last day to eternall glory. (a) *Ioh.* 10. 16, 28, 29. *Iohn* 14. 7. *Iohn* 16. 33. (b) *Iohn* 6. 37. 40. *Rom.* 8. 11.

Q. These are Gods promises to his sonne, what did God require of him when he gave him to be Head and Covenant to his people?

A. God said, Thou must (a) have a ready prepared thee wherein to doe my will: Thou (b) must be a servant, a man of sorrows to bear mans transgressions, thou must
D die

36 Of Gods Covenant with Christ.

die and be made an offering for their

(a) Heb. 10. 7. Gal. 4. 4, 5. (b) Esays 53. 6, 10. Phil. 2. 8. Heb. 2. 10. Luc. 24. 46.

Q. Christ was content to doe all what lastly did God for him upon performance thereof?

A. He highly exalted him above name, and annoynted him with the of gladnesse above his fellowes, the testifying that he is well-pleased and satisfied with Christs performances for Phil. 2. 9. Heb. 1. 3, 4, 5, 9. Psal. 45. 7. 53. 12. 1. Tim. 3. 16.

Q. What have we to consider in worke of God towards mankinde?

A. His sweet and unspeakable love when it was not in the power of any ture to devise a way, he provided out of his own store to redeeme us 59. 6. Eph. 3. 10. 18. 2. Cor. 5. 19. to himselfe &c.

Q. Why did God thus article with our Head?

A. It is for our consolation and lifrance that God doth capitulate with Christ our Head in the name of the Father cause now all is sure, God cannot be with his own Son. 2. Cor. 1. 20, 21. 6. 16. Ephes. 1. 3. Iohn 20, 17. [Hee A.]

Christ's Father, and then ours.] 1. Pet. 1.
 1. Ioh: 16. 10. Christ will see the Cove-
 nant performed on both parts, viz. all
 that God promiseth to us shall be made
 good to us, and all that man ought to
 doe, He hath done for us: and in us: our
 righteousness is placed in the person of
 Christ, and so it is in a safe hand, where
 we shall be sure to finde, and have it, when
 we have most need of it.

C A P. VIII.

Of Christ offered to Sinners as yet unconverted;
 and of the ground of a Sinners going
 to Christ.

Q WEE have seen the promises
 made to Christ the Media-
 tor, what is the third Gracious Act of God
 the Father in this New Covenant?

A. The Lord offered Christ to all sin-
 ners, and with him all things that pertaine
 to life and godlinesse. 2. Pet. 1. 3. Rom. 8.
 2. Tim. 1. 1.

Q. Shew particularly what promises
 God hath made to Mankinde in and with
 his sonne Jesus Christ?

A. Some belong to sinners that be as
 yet

yet out of Christ, that so of unbelievers they may be made believers: And so peculiar to them that doe embrace [and be in covenant with him.]

Q. Are there any promises made man not yet in the state of Grace, to believers?

A. Yes: Christ with all his riches and promises is offered to poore sinners what sort soever they be, absolutely, without any condition in themselves, and only for just nothing. [Any that will take him.] *Esay 55.8. Rev. 22.17. Lc 16, 21, 23. Iohn 7.37. Esay 61.1, 3. be 16.6.*

Q. Are such invited to take Christ who have nothing in them but sinne and wickednesse? May they meddle with Christ?

A. Yes: And he is fittest for Christ who doth most loath himselfe, and seeth no goodnesse in himselfe. *Mat. 9.13. Lc 9, 11, 13, 21.*

Q. Declare that more largely?

A. All that come to Christ, must come with an heart (a) emptied of all of goodnesse, having a vile esteeme only of their sinnes, but of their righteousness (b) and moralities, and performances of their unregenerate

The worst of sinners may goe to Christ. 39

(a) Phil. 3. 4, 6, 8. Luc. 1. 53. Mat. 19. 20, 21. Matth. 13. 44. (b) Matth. 3. 9. Es. 64. 6. Ro. 7. 9, 18. Jer. 9. 26. Rom. 2. 28.

Q. Some sinners be more notorious than others, may all come to Christ?

A. Yes, every one that is weary of his sins, and willing to be friends with God. No mans sinnes doe shut him out from Christ: Christ calleth sinners, the Divell maketh sinne to be a barre to shut out a sinner from comming to Christ] Mat. 11. 28. Luc. 15. 2, 7, 21, 22.

Q. Upon what grounds may a sinner be hold to goe to Christ?

A. God doth not only offer Christ with all his merits, but also (a) inviteth, and (b) beseecheth, and (c) commands thee to beleve, (d) promising that he will not reject thee, what ever thou hast been heretofore. (a) Mat. 11. 28. (b) 2. Cor. 5. 20.

(c) 1. Joh. 3. 23. Luc. 14. 23. (d) Iohn 6. 37. Luc. 15. 19, 20. [This is the key of the Gospel to let sinners into Christ. to make a beleever of an unbeliever: It is a cable cast out to us whereby to pluck our selves to shore, as men doe that are fallen into the water.]

Q. What is the poor sinners duty now?

A. To take Christ thus offered, and pressed

pressed upon him by God: But if thou reject him, thou dost justly perish [Thou must accept Christ for thy Lord and Saviour.] *Ioh. 16. 8, 9. Luc. 14. 18, 24.*

Q. O but what comfort hath the sinner to goe to God, till we know our selves to be in Christ, and in the state of Grace?

A. Promises are not offered to believers only, but laid as the foundation of Faith: we goe to God, not from being pardoned, but to be pardoned; not from assurance, but for assurance, And for you doing, you have grounds and comfort enough in Gods promises, and Christs testimony assurance is not the ground of going to God, but Gods invitation, promises *Rom. 10. 12. Mark. 16. 15. Eph. 13. Heb. 11. 6.* The sad soul though he goes to God trembling, yet he goes believably: It is faith that sends the soul a begging unto God.

Q. All that seem to fly to Christ do not accept of him aright, how may I know that I doe it aright?

A. As the Wife takes the Husband to be her head, to stick to him, to obey him, so must thou take Christ to be thy head, thy husband, thy King and Saviour upon thy tearmes: [If thou canst say I will

Christ what ere it cost me, that is a true
accepting of Christ.] *Luc. 14. 28. 33. Luc.*
16. 13. Mat. 10. 37. [This is the whole na-
ture of faith to *know* him, to *accept* him for *What*
our Lord and Saviour, and to *rest* on him. *Faith is.*
Eph. 1. 13.]

Q. What followes hereof?

A. By this we have an entrance and
right unto all the promises made to the
Elect in Christ. *1. Pet. 1. 21. Eph. 2. 18. 2.*
Pet. 1. 11.

CAP. IX.

*Of Gods promises to them that actually em-
brace Christ, (1) of the Blessings of
the Covenant.*

Q. V Nbeleevers have promise of accep-
tance, if they will come in and
submit to Christ, what are the promises
made to them that doe beleeve?

A. They be of three sorts: 1. Spirituall:
2. Temporall: 3. Eternall. [Spirituall
promises may be reduced to two heads:
for either they concerne remission of sins,
or our sanctification, and perseverance in
grace.]

42 Of promises to all degrees of beleevers.

1. Sort
are spiri-
tuall pro-
mises.

Q. What promise of mercy hath
made to them that beleeve?

A. God hath said, their finnes and
quities will I remember no more, they
passed from death to life, and shall
come into condemnation. Heb. 10. 17.
5. 24. Rom. 8. 1. Act. 13. 38, 39. Mic. 7.
19. Exod. 34. 6, 7. Iohn 3. 16.

Q. Touching sanctification, what
mise hath God made in the Gospel?

A. God hath promised to teach us
fectually, to write his law in our he
to cause us to love him, and not to de
from him. [God hath promised to
our works in us, else this covenant
would not be sure to us, God doth
only keep faith and covenant with
his own part, but he doth also forgive
failings and unfaithfulnesse, and can
us to keep covenant with him. Heb. 8.
11. Ier. 32. 38. 40. Es. 26. 12. Hos. 2.
Deut. 30. 6. Act. 5. 31.

Q. Doe these promises belong to
grees of beleevers?

A. Yes, to the *weake*, and to them
be cast downe, as well as to them
strong in faith, and free from doubt.
Mat. 12. 20. Mat. 14. 31.

Q. Shew particularly what pro

God hath made to the *weake* Christian, to one that is a beginner?

A. First, there is a promise of acceptance, God will accept and cherish the very first motions, desires, and weakest performances of the honest heart. *Luc.* 15. 20. *2. Chron.* 6. 8. *Gen.* 22. 16. with *Heb.* 11. 17. *Esa.* 42. 3. *2. Chron.* 19. 3. particularly for prayer. *Esa.* 65. 24. for almes. *2. Cor.* 8. 12.

Q. What other promise is there for *weake* Christians?

A. Secondly, there is a promise of perseverance: their faith shall never finally faile, but they are kept by the power of God unto salvation. *1 John* 3. 9. *Luc.* 22. 32. *John* 10. 28. 29. *1 Pet.* 1. 5. *Zac.* 12. 8. *Esa.* 40. 29. *1. Thess.* 5. 24. *Iud.* 8. 1.

Q. What promise is made to the *doubting* and distressed Christian, disquieted about his spirituall estate?

A. God will heale the broken hearted, heare their prayers, & sustaine them with his grace. [The *sanctifying* spirit in thee is Gods witnesse that thou art his.] *Esa.* 61. 3. *Esa.* 50. 10. *Iam.* 5. 13. *1. Cor.* 10. 13. *Iob.* 13. 15. 16. *Esa.* 57. 19. 20. *Mat.* 5. 4. *Psa.* 51. 8. *Psa.* 77.

Q. What promise is there for them that be tempted by Satan?

A.

44 Promises to them that long for Christ

A. Greater is he that is in us and us then he that is against us, and he tread Satan under our feet. 1. John. Rom. 16.20. Rev. 12.10, 11, 14, 16. Math. 18. 2 Cor. 12.9. Jam. 4.7, 8. Heb. 4.15.

Q. What promise is there to a backslider that is returning?

A. God will heale their back-sliding and his anger shall be turned away from them. Hos. 14.1, 4. Jer. 3.1, 12. Jer: 31.20, 22. Ezek. 18.28, 30. Luc. 22.32. Es. 7.

Q. What promises are made to them that long for grace, and for the favour of God?

A. God will satisfie their desires, and speake peace to their soules: [He will be found of them. The spirit is compared to water, 1. For its refreshing the weary. 2. For its clensing of the filthy. 3. For its fruitfulness, making the barren to bring forth good fruit.] Mat: 5.6. Luc: 11.13. Es: 44.3. Es: 65.13. Pro: 2.25.

2d Sorte
of promi-
ses.

Q. What temporall promises concerning this life hath God made to us in Christ?

A. He will give us all needfull (a) blessings, and turne (b) all hurtfull things to our good. (a) Mat: 6.26, 32. Ps. 84.11. Ps. 43.2. Gen: 15.1. (b) Rom. 8.28, 35, 37.

Promises of this life, and of the life to come. 45

Cor: 2. 21, 22.

Q. What promises concerning the life to come hath God given us?

3^d Sorte
of promi-
ses.

A. It is his good pleasure to give us his Kingdome. *Luc: 12. 32. Ioh: 12. 26. Iohn. 17.*

24. [All these things doth God promise with his Sonne: saying, Take him, *this I will doe* for you, I will forgive your sinnes, and give you peace: if any thirst, I will fill him with good things &c. And because all this shall be sure to you, I will frame your hearts to love me, I will be your teacher, you shall be able to discern between pretious and vile, when you fall I will not suffer you to fall away: I will heare your prayers, I will give you a victory over Satan, & after all I will bring you to glory. This portion you shall have with my Christ.]

Q. How doth God confirme all these promises to us? in whom are they sure?

A. In Christ, the foundation of the New Covenant, to whom God hath sworne, and will not repent. *2 Cor. 1. 20. Heb. 7. 19, 21, 22. Heb. 6. 13, 17, 18, 19. Tit. 1. 2. 2. Tim. 1. 1.*

CAP.

CAP. X.

Of Christ the Mediator of the New Testament
and first of his wonderfull person, God and
man, and the Benefits flowing from
that personall union.

YOU have seen what God hath done
for us, viz. given his sonne, offered
to sinners, with rich and large promise
to them that receive him. The second
party in the New Covenant is Christ
Mediator. Of this Mediator we are
consider two things: 1. first his person
2. his undertaking and office.

Q. All the promises of God have
Yea and Amen in Christ: who is Christ?

A. Jesus Christ is the (a) eternall Son
of God, of the same (b) substance with
the Father, God from everlasting; (c) who
in the fulnesse of time took on him
nature, (d) so that he is true God and true
man in one person. (a) Mat. 16. 16. (b) Heb.
1. 3. Iohn 1. 1, 3. Ioh. 10. 30. Rev. 1. 8. Eph.
6. Iohn 5. 18. Phil. 2. 6. (c) Gal. 4. 4.
(d) Ro. 1. 3. Rom. 9. 5. Col. 2. 9. Mat. 2.
43.

Q. Was it necessary that Christ
peace

peace-maker should be man?

A. Yes, for three reasons. First because he that redeemeth, and they that be redeemed must be both of one kind and nature, that so Gods justice may accept him in our stead [a right to redeeme, therefore Angels that fell are not saved, because he took not their nature.] *Heb. 2. 10. 11, 14, 16. Ruth 4. 4, 6. 1. Cor. 15. 20, 21.*

Q. Why secondly?

A. That he might be put under the Law and die, the which as God he could not doe. [He was to pay our debt, and therefore to enter into our bonds.] *Heb. 2. 9, 10, 14. Rev. 1. 5. 1. Pet. 2. 24.*

Q. Why thirdly?

A. That he might be a mercifull, and faithfull High-Priest in things pertaining to God, to make reconciliation for the sins of the people. *Heb. 2. 17, 17. Heb. 4. 15. Heb. 5. 2.* Our Saviour was taken from among men, that he might have compassion on them that be tempted, and out of the way.

Q. Did Gods justice require him to death? was it necessary that Christ should dye for us?

A. Yes, sinne calls for death, as for its wages, and he that will redeeme a sinner must

must dye for him : [He must pay all the debt ; and that is the price for a sinner
Matth. 26. 39. Rom. 8. 32. Heb. 9. 12, 22, 1. Pet. 3. 18.

Q. Why must the Mediator be a God.

A. 1. That he might be able to overcome death. *Act: 2. 24. Ioh. 10. 18. Cal. 58. 15.*

Q. Why 2^{ly} must the Mediator be God

A. 2. To make his obedience and sufferings efficacious and acceptable for All the Angels in Heaven, if they should suffer in hell for ever more, cannot satisfy for one soul. *Heb. 9. 12, 14. Heb. 10. 6. Mic. 6. 6, 7. 1 Pet. 1. 18. Psal. 49. 7, 8.* [No meer creature can stand before the wrath of God to overcome it ; a finite creature cannot satisfy an infinite God.]

Q. Say the same againe in plain tearmes?

A. All that Christ did and suffered therefore meritorious & pretious, because it was the suffering and obedience of one that is God [the bloud of God, the righteousness of God.] *Act: 20. 28. 1 Cor: 2. 8. 2 Cor: 5. 21. Ro: 3. 22.*

Q. How can that be, seeing God cannot suffer nor yet be obedient to any

all there being none greater then God?

inme A. It is so, because God and man be
223 one person: his humane nature is united to
e a the person of God, by reason of which per-
sonall union, that which is proper to the
humane nature, is applyed to whole Christ,
[to the man Christ Jesus.] *Luc:1.43. Ioh.8.*
58. *Iohn 1.14. Ioh.3. 13.*

e Go Q. Then Jesus Christ the Sonne of God
d f and the Son of Mary, are not two persons,
for but two Natures in one person.

shon A. It is true, [for the humane nature
e sat was taken into the subsistence of the se-
to.6 cond person in the blessed Trinity, being
[M from his conception prevented from a
wra personall subsisting of it selfe, like other
eatn men: God took man into himselfe, and
joyned it to himselfe, and so God & man
be one Christ.] *Luc:1.35. Heb.2.16. Iohn 1.*
plain 14. *Iohn 17.21,22.* [Man and Wife be one
by civill bonds, yet not one person; Christ
ered and we are one by spirituall bonds, yet not
beca one person, but God and man be one per-
of on son of Christ. *Mat.1.23.*

rights Q. Why must the Mediator be God and
: 2.8 Man in one person?

I can A. He must be man, that he might dye,
any and he must be God that he might be able
tho to overcome death, and he must be both in one
person,

person, that the sufferings in the human nature might have worthinesse and need to save us. 1 Pet. 1. 19. Es. 53. 10, 11.

Q. You see that the worthinesse of Christs sufferings depends on that blessed union of man to the God-head, what other benefit flowes from thence?

A. From that grace of personall union are communicated to us all the graces and priviledges which we doe enjoy, or shall for hereafter. [All our riches and happinesse is first in Christ our head, and first in Christ to us.] Eph: 1. 3, 4. 1 Cor: 3. 22. of John 17. 21, 22, 23. John 15. 9. John 1. 12, 13, 15, 17, 19. Rom. 8. 11, 17. [many things are ours because we are knit to Christ, and Christ is Gods, from that blessed and glorious Head of ours that dwells in the glorious Godhead, from thence descends all grace to the brethren: Go first the Father of Christ, then our Father Christ is that Jacobs ladder that joins Heaven and Earth together. John. 1. 17.]

Q. Is it not a great comfort that our Mediator is our brother and also one with God?

A. It now is, and ever will be an infinite contentment to the poore soule.

Behold our blessed Head and Mediator dwelling in those everlasting burnings, set in glory at Gods own right hand above all created natures: [From whence he now governes the Church, and will hereafter glorify it with his own glory.]

Eph. 1. 21, 22. Rom. 8. 34. We must look upon all things done to Christ, and by Christ as a common person and head of the Elect, uniting us unto God, communicating unto us all spirituall good things, Triumphing over all the enemies of our salvation, preparing mansions for us against we die, and in the meane while making intercession for us, untill he hath brought us to the enjoyment of himselfe in glory. *Ioh. 14. 2. 1 Cor: 3. 23. Ioh. 17. 21. 22, 24.*

CAP. XI.

Of Christs Priestly office, and the parts thereof viz. satisfaction and intercession.

HEE that shall bring sinners to Heaven must doe three things. First, he must make *satisfaction* to God for their sinnes. Secondly, he must effectually teach them to know God. Thirdly, he must rule
E and

and deliver them from all opposite power. All this, Christ doth undertake and performe in us and for us, and according to what we are taught in Scripture that he hath a threefold office, namely, 1. Of Priest to make reconciliation by the offering up of himselfe to God for us. 2. Of a King to conquer our enemies, and rule in our hearts. 3. Of a Prophet to teach us the will of God.

Q. What is Christs Priestly Office?

A. Christs Priestly office is to pacify Fathers wrath, and make [an atonement] for the sinnes of the people by the offering up of himselfe a sacrifice for sin. Heb. 5.19. Heb. 8.3. Heb. 2.17. Levit: 5.17. Num: 16.47. Heb. 10.5.

Q. What be the parts of Christs Priestly office?

A. Two, { 1 Satisfaction } for the people.
namely to { 2 Intercession }
make

[And so was the Office of Aaron and Priests to be mediators between God and man, and to make atonement for the sin of the people, and to pray for them. Heb: 5. 1.]

Q. We have offended and wronged God, did Christ make any reall satisfaction to God for the same?

Of Christs satisfaction.

A. Yes: He did not barely intreat for us, but he paid in such a price, and gave such contentment to Gods justice in our behalf, that the Lord doth smell a savour of rest to our soules. Rom. 3. 25, 26. 1 Tim. 2. 6. 1 Pet. 1. 19. with 1 John 2. 2. Num. 19. 9. with Heb. 13. 11, 12. Levit. 16. 20, 22. E- say 53. 5, 8 [Christ doth not barely intreat, but as an advocate he pleads a satisfaction made; expiation and satisfaction is the taking away of an offence by doing or suffering something, by some work or price which the party offended will accept of. As 2 Sam. 21. 3. 1 Cor. 6. 20. Heb. 9. 12. Philem. 8. 18.

Q. How did Christ make such satisfaction for us?

A. By the offering up of his body a sacrifice for sinne according to the will of God, by which we are consecrated and reconciled to God for ever. [The Father craved no more but once offering for our ransom.] Heb. 10. 9, 12. Eph. 5. 2. with Gen. 8. 21. Rom. 8. 3.

Q. Is that a true and full satisfaction for sin?

A. Yes: Gods justice is no looser pardoning sinne for Christs sake, seeing our sinnes are visited to the full upon Christ our surety; there is man for man soule for soule, the pretious death of a righteous sonne, instead of a sinfull creature. 1 Pet. 3. 18. 1 Iohn 17. 9. Iohn 11. 50. Rom. 8. 32. [Gods justice is better contented in Christs sufferings for a time then in the creatures for evermore, & for the sinnes of the Elect, then for sinnes of the damned.]

Q. If God be satisfied, then we are discharged from the curse of the Law, & all our debt to Gods justice?

A. We are so: because Christ our surety hath fully answered the Law for us, that nothing remaines to be charged upon us. Gal. 3. 10, 13. Rom. 8. 33, 34.

Q. But how did Christ answer the Law for us?

A. By (a) bearing all that punishment which is due to breakers of Gods Law, and by fulfilling all that obedience which requireth of us. (a) Phil. 2. 8. Rom. 5. 8. (b) Matth. 5. 17. Iohn 8. 29. Matth. 3. 15. Rom. 8. 3. We that are sinners stand bound to God in a double debt. 1. Of satisfaction for sins past, 2. Of obedience for sins to come.

comming, This the Law requireth of us, and this much Christ hath performed for us.

Q. What is the 2^d part of Christs Priestly office?

A. To make *intercession* for us: *Ro.* 8.34. *Heb.* 7.25.

Q. What *meane* you by Christs intercession?

A. Christ stands between God and us, he presents us and our prayers to God, & pleads his merits for our acceptance.

[Christ *appears* in the presence of God for us, as the high Priests did with the names of the twelve Tribes, in the Holy of Holies.] *Heb.* 9.24. *Exod.* 29.38. *1 Iohn* 2.1. *Rev.* 8.2,3.

Q. What then be the parts of Christs intercession?

A. They be two. 1. To present and tender to his Father his own blood, which he shed for our sins: and 2^{ly} to make requests for us: Thus did the high Priest, (who was a Type of Christ) enter into the Holy of Holies [which was a figure of Heaven.] with the blood of a Bullock, & a Goate [which did signify Christs blood,] and with Incense [which did signify his prayers for the people] thus did

the high Priest when he went into the Holy of Holies to make atonement and conciliation for the people. *Levit. 16. 12, 13, 14, 15, 16, 19.* And thus doth Christ our high Priest for us now in Heaven. *Re. 8. 2, 3. Heb. 9. 12.*

Q. What is the effect and fruit of this part of Christs Priestly office?

A. By this applying and pleading of his sacrifice for us, both our persons, and our services are accepted with God.

Q. What followes of all this?

A. Therefore we must goe to God only by Christ, and not by any creature, Saint, or Angel: Tis Christs office, theirs to appeare in our behalfe before God. *Heb. 4. 14, 16. with Heb. 5. 4, 5.*

Q. How doth it appeare that he is our Priest to you?

A. Because he gives me peace of conscience in his blood, and hath made me his Priest to offer up spirituall sacrifices to God by him. *Rev. 1. 6. 1 Pet. 2. 5. Heb. 12. 1.*

CAP. XII.

Of Christs { *Kingly, or Ruling office.*
{ *Propheticall and Teaching office.*

ALL the Benefits obtained by Christs Priestly office, are conveyed unto us by his Kingly, and Propheticall office.

Q. Is Christ the King of the Church?

A. Yes: Christ is the only King over the Church, It is such an Honour, that God thinks it fit for none but his sonne: *Heb. 1. 8, 9. Col. 1. 15, 18.* Christ is the first borne of every Creature, He is the Head and Husband of the Church, and therefore he alone is fit, he alone is able to gather a Church, to rule his Church, and to deliver it from those mighty Principalities and Powers which fight against our souls. *Mat. 2. 2. Rev. 19. 16. 1 Tim. 6. 15. Rev. 15. 3.*

Q. What kind of Kingdome, or dominion hath Christ over the Church?

A. It is not of this world, nor like the Kingdoms of earth, But it is a spirituall Kingdome ordering the businesse of the soule, and the affaires of Heaven. *Col. 1.*

13. Rev. 1. 18. Rev. 3. 7. All things belonging to it are spirituall, the Means of gathering and governing it, are spirituall, the weapons of our warfare, are spirituall, the blessings and priviledges, are spirituall, the enemies of it, are spirituall. &c.

Q. What be the parts of this spirituall Kingly office of Christ?

A. They be foure. 1. To deliver us out of the hands of our spirituall enemies, turne us from darknes to light, and from the power of Satan unto God, and so translate us into the Kingdome of Jesus Christ: Act. 26. 18. Col. 1. 13. Iuk. 1. 74.

Q. What be those spirituall enemies out of whose hands Christ doth deliver us?

A. Foure 1. (a) Sinne. 2. (b) Satan. 3. (c) The curse of the Law. And lastly (d) Death: All these be enemies to our salvation, and over them all Christ doth give us the victory: (a) 1 Pet: 4. 2. 1 Cor. 3. 8. Mat. 12. 20. Ro: 6. 7. (b) Rom: 16. 20. 1 Ioh: 4. 4. (c) Rom: 7. 4. Rom: 8. 33. (d) 1 Cor. 15. 55. 57.

Q. What is the 2^d part of Christs Kingly office?

A. To give us Laws and Rules to order and governe us (being thus gathered together)

in the waies of Truth and righteousness.
Es:9.6,7. Gal:6.16. Mat.28.20.

Q. Then they wrong Christ in his Kingly office, that challenge a power over the conscience to bind it with sin, or duty?

A. They doe so, because it is Christs prerogative to give Law to the conscience. *Es:33.22. Mat:23.8,10. Iam.4.12.* Men may order the outward man by their Laws, but the conscience is Christs peculiar, they may not meddle with that, to bind where Christ hath set us free, And where Christ hath bound, no man can set us free. *1 Cor:7.24. 2 Cor:11.20. Gal.5.1.*

Q. What is the 3^d part of Christs Kingly office?

A. To subdue our Lusts, to Rule in our hearts by his word and spirit, and to keep us in obedience to his Laws. *Pf:110.2,3. Pf:45.5. 2 Cor:10.4,5. Luk.19.14,27. Ezek.34.23,24.*

Q. Whats the 4th part of Christs Kingly office?

A. To defend and preserve us amidst all tentations unto his Kingdome of glory. Christ doth take order with the Enemies of his Church and Kingdome, he discovers and confounds their plots and devices,

vices, He restraines their rage, and bounds to their malice, and at last beareth them into the lake that burneth with fire and brimstone. Rev: 2. 10. Luk. 18. Es: 43. 2. Am: 9. 9. Ezr: 6. 8, 11, 22. Ez: 3. 8, 13. with Esth: 6. 1, 6. with Est. 8. 11. with Est. 9. 1, 22. Rev. 19. 20.

Q. By what means doth Christ get him a Kingdome, and carry on the government thereof?

A. (a) Not by the arme of flesh, (b) by spirituall weapons, viz. His word, sacraments, and the exercise of the (which we call discipline) (a) 10. 4. Ioh: 18. 36. Es: 11. 4. Eph: 6. 11. (b) Ioh: 20. 23. Mat. 18. 17, 18.

Q. Then it is not lawfull for Christ by force of Armes to erect Christs Kingdome? much lesse is it lawfull for Christian people to rise up against civill Magistrates for the cause and kingdome of Christ?

A. It is utterly unlawfull, (a) because Christs Kingdome is not of this world therefore his servants may not fight: Christs spirituall kingdome does not overthrow Cæsars temporall power, 1. therefore Christ hath commanded to humble subjection to all civill Power.

(a) *Ioh. 18.36. Mat.26.52. (b) Mat:22.21. Rom:13.1,2,4,7. Tit.3.1. Act:23.5. 1 Pet:2.13,15,16.* It is a singular wickednesse to make Christs Name and Gospell a pretence to shake off Temporall authority, or to make it a Condition of our yelding ciuill obedience unto them.

Q. How shall I know that Christ is a King to me?

A. By 2. things. 1. By the obedience I yeeld to his Laws. *Ioh. 15.14.*

Q. How secondly?

A. By the victory he gives me over my sinnes, if sinne reigne in us Christ is not King. [Christ sets up his word in our hearts, he makes us a willing and obedient people; the lusts, and principles, and maxims of the World rule not in us.] *Psal:110.*

3. 1. Pet:2.9. Col:1. 13.

Q. Christ is the great Prophet of the Church, to teach, instruct, exhort and comfort his people. *Iohn 1.9. Iohn 6.45.*

What be the parts of Christs Prophetical Office?

A. Two: 1. To reveale his Father and make known his will to us. *Iohn 1.18. Luc. 1.78,79. Eph. 3.9. Deut:18.15. with Iohn 10.3,9,11. 1 Cor:1.21.*

Q. What is the second part of Christs teaching

teaching office?.

A. Effectually to perswade the hearers to receive the Doctrine taught [to open their eyes, unstop their eares, and cause their heart to attend.] *Esay 35.4,5. Iohn 6. Acts 16.14. Rev. 3.18.* Christ does not hold forth the light, but he gives eyes to see it.

Q. Be there not other Prophets Teachers of the Church?

A. Yes Christ useth the Ministers men, but all the efficacy and power of teaching is from God. *1. Cor. 3.7. Mat. 11.25,26,27. Matth:13.13. 2 Cor:3.3. 2.8. 2.Cor: 4.6,7.*

Q. How shall I know that I am taught of God?

A. When the word which we hear followed by us and obeyed: [else if you have heard a meer man; man may teach you to know the definitions of faith, of sin, repentance, &c. but Christ alone teaches you to beleeve and repent, Christ giveth you discerning, the tast to judge between things that differ.] *2 Cor:10. 5. Iohn 5.27.*

CAP. XIII.

Of Man to be reconciled to God in the New Covenant, Man is the third party in the Covenant of Grace.

GOD hath given his Son to be a *Covenant* of the people, (*Esay 42. 6.*) Made sure promises to Him, &c. And Christ thus brought into the world furnished with grace and power, is offered to sinners, with large promises to them that receive Him, It followes to be considered.

Q. To whom doe those promises of life and salvation belong? who may take comfort in them?

A. Only they that be in covenant with God. *Eph. 2. 12.*

Q. When is the soule in covenant with God?

A. When the heart consents to take Christ as he is offered to us in all his Offices, resigning up, & engaging our selves to be wholly his: [God takes us for his people, we take him to be our God.] *Deut. 26. 17, 18. Jer. 30. 21, 22. Gen: 15. 1, 6. Zach. 13. 9. Iohn 1. 12.* The soule does not mislike the person, nor the Portion, nor the termes

64 *What persons be in covenant with God.*

terms on which Christ is offered to ye
The beleever takes Christ for his Saviour
for his Teacher, for his Lord and Ruler

Q. What manner of persons are in covenant with God?

A. Such as beleeve the Gospell, repent
their sinnes, and walke uprightly before
God, Gen: 17.1. Mar: 1.15. Acts 20.11
These three things are required of all
be in Covenant with God.

1. Of
Faith.

Q. What is the nature and proper
faith?

A. It is a grace whereby we do acknowledge
and accept of Christ for our Lord
Saviour, and rest on Him alone for
salvation. [or it is a grace whereby the
doth rest and rely on the promise of
and salvation made in Christ Jesus.]

1. 12, 13. Rom. 10. 14. Rom. 15. 12. 7.

1, 2. Psal. 2. 12. Psal. 18. 2. [Trust hath

its object, the promises of God, and

not every promise that is the object

faith as it justifieth, but the promise

life only: Christ is the proper object of

as it justifieth, and trusting is the proper

of faith: To seek, and thirst after

and rest on Him, that is Faith.] He

38.

Q. Many say they trust on Christ

yet deceive themselves, shew some *signes* of true faith?

A. There be three signes of true faith.

1. It makes me to strive against unbelief, and all other lusts, purging the heart, and working out the filthinesse of it, as a spring doth the mire and dirt that is cast into it: [or as the stomack expels poyson; faith and lusts cannot lodge and dwell together. *Mar. 9. 24. Heb. 10. 38. Acts 15. 9.*

2. What is a second signe of true faith? what gracious affections doe shew true faith?

A. True faith makes us to prize Jesus Christ above all things, the soule will sell all gladly, part with any content for Christs sake. *Mat. 13. 44. Psal. 45. 10. Heb. 11. 24, 25. Gen. 22. 12. Heb. 11. 8.*

3. How thirdly may true faith be known?

A. Because it is not a dead Faith, but it worketh by love, (i.) whatsoever sin we resist, and whatsoever good thing we doe, we doe all out of a love to the Lord Jesus: [We so love God, that we hate evil for Gods sake.] *Gal. 5. 6. Iob. 21. 16. Jam. 2. 17. 18.*

2. What secondly must they doe that be, or would be in covenant with God? *2. Of Repentance.*

A. They

A. They must repent of their sins & change their lives. *Mat:3. 7,8. Aēt.2.2*

Q. Why must they also repent that or would be in Covenant with God?

A. Because it is necessary that they be in Covenant with God, must break their league with every sin: friendship with God cannot stand with friendship with any sin. *2.Cor.6. 17,18. Iam.4.4. 1 Ioh*

15.

Q. What is Repentance?

A. It is a grace of Gods Spirit whereby we are grieved for offending God, (b) and doe turne from sin, (c) of an inward and spirituall dislike & hatred of its filthinesse; (a) *Matth. 26. 2 Cor:7.10. (b) Esay 1. 16,17. 2 Petr:2. 1 Cor:5.7. Aēt.3.19. Ezek. 36.26,27 (c) Esj.33.22.*

Q. What be the parts of repentance?

A. Two: *Mortification*, whereby we are brought to sinne, and *vivification* whereby we are quickned to a life of Grace. *Gal. 5. 1 Pet.4.1,2,3. Rom.6.6,7. Rom.8. 2.10 Eph. 4. 22.24. Luc.3.11.*

Q. Then prophane persons that be sometimes grieved and ashamed for some sin are not esteemed to repent, unless they be renewed to a life of Grace?

A. It is true, Because their sorrow for sinne is greater then their conscience of sin, and therefore it is but a fleshly sorrow.

1 King. 21. 19, 20, 27. Matth: 27. 3, 4, 5. Rev. 16. 10, 11. Hos. 7. 14 Es. 58. 5, 6. Jer: 8. 5. Ezek. 36. 15, 31.

Q. How then may I know my repentance to be true?

A. By three signes. 1. By the conscience I make of sinne for time to come: [True repentance begets tenderneesse of conscience.] 1. Sam. 24. 5. Iob: 34. 31, 32. Hos. 14. 2.

Q. How secondly?

A. It workes in my heart a secret antipathy and heart-riling against all sin in whomsoever it is: though their finnes doe not indanger our own salvation. [Nature doth abhor those things that be contrary to it, as a Toad or Serpent; so doth our new and spirituall nature loath all sin.] Psal: 119. 136. Act. 17. 16. 2 Pet. 2: 8.

Q. How lastly is true repentance known?

A. By the fruits of godly sorrow reckoned up by Saint Paul. 2 Cor. 7. 11.

Q. What say you of confession to a lesse Priest, and satisfaction, are not they parts of repentance?

F

A. No

A. No, we need not confesse all finnes to men, and we cannot satisfie by bearing penance: [Our finnes are a jot better done away by performing the penances in the world.]

CAP. XIV.

Of mans uprightnesse with God.

Q What thirdly is required of them that be in Covenant with God?

A. God requires that all such as be in covenant with him, should walke before him, and be upright or perfect. Gen. 17.1.

Q What is uprightnesse or sincerity?

A. Uprightnesse is when we strive to walke in (a) all the commandements and ordinances of the Lord blamelesse, (b) that our hearts shall not reproach us with any unfaithfulnesse from the least to the greatest of his Laws, (a) *Luc. 1. 6. Mat. 23. Luc. 16. 10. Iam. 2. 10.* (b) *Psal. 66. 10b. 27. 6. Psal. 50. 16, 17. 2. Chron. 30. 18.*

Q None can be perfect without this life, whom doth the Gospel account perfect before the Lord?

A. Them that without guile and

Signes of mans uprightnesse before God. 69

tiality doe apply themselves to the whole will of God, (i.) Hate all sinne, and have respect to all Gods commandements, *Psal.* 119.6. *Psal.* 32.2. *Iob:* 1.1. *Gen.* 6.9. *Num.* 14.24. *1 Chron:* 12.33. *Iam.* 4. 8.

Q. How doth the Scripture set forth this uprightnesse of heart? what be the properties of it?

A. They be foure. It is expressed and known by 1. Truth (a) in the inward parts, 2^{ly} By soundnesse (b) of heart without guile and doubling, 3. by the (c) whole heart without dividing, 4. and by (d) sincerity without mixture, doing all things as in the sight of God. (a) *Psal:* 51.6. *Esay* 38.3. *Iohn* 4.23. *Heb:* 10.22. (b) *Psal.* 119.80. *Psal.* 32.2. *Rev.* 3.2. *1. Tim.* 1.5. *Psal.* 12.2. (c) *1 Sam:* 12.24. *2. King:* 23.3. *Psal.* 119.2. *Hos.* 10.2. *Psal.* 15. 2. (d) *1 Cor.* 5. 8. *2 Cor.* 1.12. *Matth.* 5.8. *2 Cor.* 2.17. The upright and sincere Christian is, 1. Really and in Truth such as he seems to be, 2. He is thorough for God in all places, in all companies, in all businesses; 3. His heart is not divided between God and Idolls, between God and Men, between God and credit or profit, or any other creature. 4. He does not mingle false ends, or false motives with Gods will and glory.

70 *The comfort of an upright heart.*
glory: He is not an eye-servant.

Q. What is the benefit of uprightnes before God?

A. God is pleased with them, and takes delight in their persons, and in their services, (b) accepting the will the deed: (a) 1 Chron:29 17. Prov:11. Heb:11.5. 2.Chron:25. 2. 14. (b) Gen. 16. 2.Sam.7.2. 2 Cor: 8. 12. 1 King.8.

Q. This Covenant with God when is it broken?

A. Not by particular failings, but by unfaithfulnesse (1.) when the heart departeth from the Lord secretly or openly choosing and ioyning it selfe to any creature, or goeth after any lust. Ezek. 14. Heb:3.12. Deut.29.18. Hos.4.16,17. 23.31. Hos.2.2. Es:66.3. 2 Cro: 15. 2 Cro:16. 7,10,12. 2 Cron.19.3.

Q. When is it kept?

A. When, though we faile in particulars of duty, yet the heart is not divorced from the Lord, but still loveth, and cleaveth to him above all things. 119.57. 2 Chron:25. 17. Ezra 6. 21. 31,32.

Q. Why be these Graces required of Gods people? Why must they repent, and walk in new obedience?

A. Because God is an holy God, and therefore his people must be *holy*, and severed from the pollutions of the World. 1 Pet. 1. 15, 16. Acts 7. 3. Levit: 20. 26. Zach. 14. 20, 21. 2 Thes: 2. 13. [God receives none to glory who are not first partakers of Grace.] Heb. 12. 14. Math: 23. 25.

Q. Might not God as well bring us to Heaven without sanctification, forgive our finnes and no more adoe?

A. No: because Christ is unto us sanctification, as well as redemption, that so he might deliver us from *all* the evill of sin. (*i*) from the power of sin, as well as from the guilt of sin: Grace is no burthen to him that hath it; nay it is a greater mercy to bring us to Heaven through sanctification and adoption, making us his Sonnes, then absolutely to forgive our sins. [As it is a greater honour to be the Son of a King, then his favourite.] 1 Cor: 1. 30. Gal: 2. 7, 18.

Q. What followes of all this Doctrine of the New Covenant?

A. That no wicked, gracelesse, impenitent person hath any thing to doe with the Covenant of Mercy and Peace. Es: 4. 4. Math. 7. 23. 1 John 1. 6. Rom. 8. 9. Rev. 1. 27.

Q. What comfort ariseth hereof to godly?

A. They are hereby assured as by witnesse within themselves, that God is their God, and they his children: [The heart pondereth the promises, and fees itself taken into Christ, and his name written in Heaven.] 1 John 5. 10. 2 Pet. 1. 11. 2 Cor. 1. 22. [These graces are a matter of conjecture but of experience and feeling; they finde that they obey God's call, heare his voyce, believe, repent, these Graces are as the seale sealed, the Spirit of God is the seal sealing, which maketh that holy stampe and impression on hearts.

Q. But my faith and graces be weak and I often fall?

A. If they be sound in truth and sincere it is enough: [Our graces doe not save us, tis Christ that saveth, who is made unto us righteousness. &c. 1 Cor. 1. 30.

CAP. XV.

Of the Articles of Faith.

IN expounding of the Articles of our Faith, I shall observe this method. First what it is that we doe believe. 2. Why and upon what grounds we doe believe it. 3. How a man may know whether he doe believe it better then the Devills doe, which believe and Tremble.

Q. The Knowledge of God, and what we ought to believe is taught in the Scripture, and more summarily in the Creed: What is the Creed?

A. It is a forme of sound and wholesome words teaching us what we must believe concerning God, and the Church of God. 2 *Tim.* 1. 13.

Q. It is not then a prayer?

A. No, it doth not containe matter of petition, but of profession of faith, as the gesture of standing up doth also shew. It belongs to the Honour and worship of God, that we make confession of our Faith. *Rom.* 10. 9.

I believe in God.

Q. How many Gods be there?

A. Only one God distinct in three Persons, Deut: 6. 4. E/ay 44. 6. 1 Iohn 5. 7. 28, 19. Unity in Trinity, and Trinity in Unity is to be worshipped and glorified.

Q. How be the Persons called?

A. God the Father, God the Sonne, God the Holy Ghost. 2 Cor: 13. 14.

Q. Which of these three Persons is Iesus Christ?

A. The second and middle Person, 16. 28. Eph. 1. 3. Ioh. 14. 26. Iohn 15. 26.

Q. What is God?

A. God is an (a) eternall Spirit, who hath His Being of himselfe, and (c) gives being to all things else, [and we worship him in Spirit & Truth.] (a) 16. 5. Iohn 1. 1, 2. Prov. 8. 30. Heb. 9. (b) Ex: 3. 14. Ex: 6. 3. (c) Act. 17. 25. 4. 24. God hath a Being, He is a God of Nature, whether we think it or not. His Being is of Himselfe. 3. and without beginning.

Q. When you say God is a Spirit, doe you meane?

A. I meane that he is an immateriall substance, without body, passible,

passions, not like to man, nor any thing made by art. Acts 17.29. Luke 24.39. Esay 31.3. Act:14.15.

Q. What be the properties of Gods Nature by which we may conceive of Him?

A. He is the immortall, eternall, invisable, only wise God; the Lord God, Gracious & Mercifull, long-suffering, abundant in Goodnesse and Truth, forgiving Iniquity, Transgression and sinne; and that will by no meanes cleare the guilty: [And such an one we shall finde Him to be.] 1.

Tim. 1. 17. Exod. 34.6,7.

Q. Is it needfull to know these Properties to be in God?

A. Yes, we must have an assured knowledge that He is Almighty, perfectly good, the Fountaine of all Goodnesse, else we should not beleeve on Him, nor feare Him, nor love Him, nor depend on Him for good things. Rom. 10.10,14. Heb. 11.6.

Q. What is it to beleeve in God?

A. To beleeve God, is to beleeve that God is, and that He is true: But to beleeve in God, is to rest and rely on Him for salvation, and for all things else that be good for me. Iam. 2.19. Eph. 1.13. Es. 26.

A.

Q. Why doe you say I beleeve in G

A. Because a particular and ^{perfe} faith is necessary unto salvation, ^{cr} one must beleeve with his *own heart*, and confesse with his own mouth. *Rom. 10. 8. 10. 9.*

Q. What then doth it import to beleeve in such a God?

A. That God is all this to me and ^{salvation}. *Gen. 17. 7. Num. 14. 17, 18.*

C A P. XVI.

Of Creation and Providence, and Gods Fatherhood and Power.

The Father Almighty.

Q. **W**hy is the first Person in Trinity called Father?

A. Because he is the father of *Chr* and of *all that be Christs*, and also because he giveth *beginning* to all things else. *1. 5. Eph: 1. 3. 17. Eph. 3. 14. 2 Cor: 6. 1. Job: 1. 6. Iohn 20. 17.*

Q. Why is he called Almighty?

A. Because he can doe all that *He* nothing can hinder his Power, if *He* not Almighty, He could not make

least grasse or worme that is, *Rev. 1. 8. Jer. 32. 17, 27. Job: 9. 9, 12.*

Q. Declare more fully what you mean by Gods Almightyesse?

A. I meane not that God hath an idle power which he doth not exercise, but that all creatures be in his hand, and under his governance, that He ordereth and disposeth all things by his unsearchable Wisdome and Providence.

Maker of Heaven and Earth.

Q. What doe you understand by that?

A. I beleeeve that God made all things both visible and invisible, of nothing, in the space of six daies. *Gen. 2. 1. Heb. 11. 3. Col. 1. 16.*

Q. The Heavens, what meane you by that?

A. That God made the Heavens and the Hoast of them, and the inhabitants of Heaven (i.) the Angels. *Col: 1. 16. Iohn 1. 3.*

Q. Did God make the evill Angels too (i.) the Divells?

A. Yes: He made them Angels of light, but they by their fall made themselves Angels of darknesse. *Jude ver. 6. 2 Pet: 2. 4. Mat.*

Mat. 8. 29.

Q. God made the Earth and all things therein, Did he make the hurtfull creatures?

A. God made all good, but their hurtfulness is a part of the curse that came by sin, *Gen: 3. 17. 18. Rom: 8. 20, 22.*

Q. Did God make all things and leave them?

A. No: He still (*a*) upholdeth and serveth, governeth & disposeth all things both (*b*) great and small, (*c*) casually and certaine, good and evill, by his just and wise providence, (*a*) *Iohn 5. 17. Acts 17. 28. Heb: 1. 3. (b) Iob. 38. 8, 11, 22, 41. (c) Matth. 10. 29, 30, 31. Psal: 19. 1, 2. Iob: 11, 12, 13. Iob 37. 16, 17. [The Kingdoms and wills of men, Dan: 4. 25. 1 King: 10. 15. Raine and Drowth, Plenty & Dearth, Am. 4. 6, 7. Health and sicknesse, 1 Sam. 1. 6. Life and Death. Dan: 5. 23. Psal. 31. 5. All are at His command, and doe happen by His wise and just disposing.]*

Q. Are the Divells also, and the evil wills and mindes of men guided by God?

A. Yes, he sets them all their bounds & overruleth all their wickednes as they serve most for his glory. [Yet God himselfe remains Holy and untoucht of any

vill.] *Acts* 4.27,28. *Iob* 1.12. *Iob* 2. 6. *Iohn* 19. 11. *Numb*: 22.18,19. 2 *Sam*.16.11.

Q. What then doe you beleeeve in this Article?

A. I beleeeve that Almighty God, who is the Father of Jesus Christ, the maker and disposer of all things, is my Father and my God; He is the God on whom I depend for salvation, and all things needfull for this life present, *Esay* 54. 4,5. *Psal*. 100.3. *Esay* 64.8,9. *Esay* 46. 4. *Esay* 44. 24,26.

Q. How may it appeare that you indeed doe beleeeve all this?

A. By three effects which follow this mybeleefe. 1. It makes me submit quietly to Gods will in whatsoever estate I am, knowing that He is my Father, 2 *Sam*. 15. 26. 2 *Sam*.16.10. 2 *King*.20.19. 1 *Pet*.4. 19. *Phil*.4.6,11,12. *Matth*:6.30,32.

Q. What second effect of this faith?

A. This my faith banisbeth all base and false fears of men, upon assurance that I am not left to the power and will of any creature, *Esay* 8. 12. *Esay* 51. 12, 13. *Iohn* 19. 10,11. *Matth*. 26 53. 1 *Pet*.3.14,15.

Q. How lastly?

A. This faith makes me to depend on God in his waies for all things I need, with-

without stepping out to any false and
direct means for help, [as to bribery, se-
cery, fraud, flattery, timeserving, ly-
oppression [nor to make *flesh* my arm
Gen:20. 11,16. Ier:17.5. 2 Chron:16. 3,7,8,9,12. Matth:4.3,7. Dan.3.16.17. 28.16.

CAP. XVII.

Of Faith in the Sonne of God.

And in Jesus Christ.

Q. **W**Hat is the substance of
Article?

A. To acknowledge Jesus Christ
Sonne of *Mary* to be the Sonne of God,
Saviour of the World, the true *Messiah*
that was to come, *Matth: 16. 16,17. 9.35.38.*

Q. Why is Faith in the Sonne of
joyned to the former Article?

A. Because it is necessary to *salva-*
to know God in Christ, & out of Ch
no man knows God aright, *Iohn 17.3. 6.29. Iohn 8.24. Iohn 14. 1. [What*
God is to his Church, He is it in Ch
the Attributes of God are sweetned

to us in Christ.

Q. What is Jesus Christ?

A. The eternall Sonne of God, both God and Man, God before all time, and Man in the fulnesse of time, Col: 1. 15, 16. Iohn 8. 57, 58. Rom. 1. 3, 4. Col. 2. 9.

Q. Why is he called Jesus?

A. Because He saveth His people from their sinnes, Mat. 1. 21. Heb: 5. 9.

Q. Why is He called Christ?

A. Because He is anoynted of the Father, Acts 10. 38. Iohn 3: 34.

Q. What doe you mean by this anoynting?

A. It signifieth that Christ is sealed, fitted and furnished with all Graces, Power & abilities to save us, Iohn 10. 36. Iohn 6. 27. Esay 42. 6. Esay 61. 1. Col. 1. 19.

Q. Unto what Offices and Workes was Christ set apart and fitted?

A. To a threefold Office: First, to be a Priest, by the offering up of Himselfe in death to pacify His Fathers wrath towards us, Heb. 9. 7, 26. Levit. 4. 20.

Q. To what second Office was he anoynted?

A. To be a King of soules, to deliver His people from the power of Sinne and Satan, and to guide them through all tempta-

temptations to Heaven. *Luke 1.74. Eph 21,22. 1.Cor:15.25.*

Q. To what Office else?

A. To be a Prophet, effectually to teach his Church, *Iohn 6.45. Iohn 1.18. 2Cor 3. Luk. 4.18.*

Q. God hath given these Offices Christ with intent to bestow the benefit and profit of them upon His Elect. How doth it appear that Christ is a Christ to thee? or that Christ is thy Christ?

*A trial
whether
we be
Christians*

A. Because in some measure I am made partaker of Christs *anoynting*, (*i.*) of the fulnesse I have received Grace to believe in Him, to conquer my corruptions, and am willing to sacrifice my dearest contentments to his will, and am enabled in some measure to serve him acceptably, *Rom. 1. 1 Pet. 2.5. 1 Iohn 2.27. Jer. 50. 20.*

His only Sonne our Lord:

Q. Is Christ the only Sonne of God?

A. Christ is the *only* Son of God by nature (*i.*) of the same substance and essence with the Father; we are Sonnes of God by favour and adoption; [we are not so by nature] but by grace we are made partakers of that dignity to be the Sonnes of God.

John 10.30. Gal.3.26. Gal.4.5.

Q. Why is He called our Lord?

A. Because having bought us, He hath a propriety in us, and dominion over us as a Lord to rule and command us, and none else hath power over us: [He is made both Lord and Christ to rule all things of his Fathers Kingdome both in Heaven and Earth.] *1 Cor.6.20. 1 Cor:7. 23. Luke 1.32,33. Esay 9.7. Esay 26.12,13. 2 Pet. 1. 9. Acts 10.36. 1 Corinth:15.25.27.*

Q. What doe you beleeeve in this Article?

A. I beleeeve that the eternall and consubstantiall Sonne of God, who is every way fitted and abled to save soules, is my Saviour, and that by Him delivering me from sinne and Satan, I am become the Sonne of God. *Mat. 16. 16,17.*

CAP. XVIII.

Of the Incarnation of the Son of God.

Which was conceived by the Holy Ghost.

THE conception of Christ stands in three things, 1. The framing his Body of the Virgin Mary. 2. The seperating of
G ori-

originall sin from it. 3. The ^{writing} that Nature to the Godhead in the instant of his conception.

Q. Christ is God *equall* with His Father from all Eternity, How came He to be man?

A. In the fulnesse of time He took flesh of the Virgin Mary, and was borne of her as we be of our mothers; a perfect man as we are, so that there is true God, and perfect man in one person. *Iohn 1. 14. Gal. 4. 4. Phil: 2. 6. 7. Heb. 2. 17. Esay 7. 14. Iohn 3. 16. Rom. 9. 5.*

Q. Why did he take mans nature? Him?

A. That he might be put *under the Law* to stand in our roonie, and in our stead to satisfie for our sinnes; [at his Incarnation he entred into our bonds; as beeing God He could neither suffer death, nor be made obedient to the Law.] *Heb: 2. 14. Heb: 9. 22. Heb: 10. 5. 10.*

Q. How was He conceived?

A. Not by the power of nature as we are of two Parents, but by the power of the holy Ghost, which did frame his body out of the substance of the Virgin Mary, and united it to the Godhead, *Luke 1. 35. Iohn 1. 13. Eph. 4. 9.*

Q. All that be borne of women be sinners, How came Christ to be conceived and borne *without* sin?

A. Because He was conceived by the power of the holy Ghost who did separate originall sinne from his nature, *Luke 1.35.* that holy thing, *Heb:7.26. Heb.4.15.*

Q. Why must Christ be without sin?

A. Because else He could not save sinners, *Heb.7.27,28.* Else he must, like the High Priest, offer for his own sins, as well as for the peoples.

Q. Why was he borne of a Virgin?

A. To answer the Prophecies, that hereby it might appeare that he was the true Messias spoken of by the Prophets, *Esay 7.14. Ier.31.22. Heb.7.3.*

Q. Why of that Virgin, of the stock of David and Abraham?

A. Because the promised seed was to come out of the loynes of Abraham: [Salvation is of the Jewes.] *Gen:12.3. Gen:22.18. Gal:3.16. Iohn 4.22.*

Q. What doe you beleeeve in this Article.

A. That the eternall Sonne of God remaining God, did take *my* nature on Him, & in that nature did satisfy for my sinnes: [In which being now advanced to Gods

G 2

right

right hand, he doth execute as *Mediator* things belonging to the Kingdome of God.]

Q. How doth the true beleefe of this Article affect our hearts?

A. In that wonderfull Person I adore Gods infinite wisdom and love in contriving and working mans salvation: [for he is in Himselfe a wonderfull Person, he is to me: I look to the man that is God fellow, and dwells in the everlasting burnings.] *Eph: 3. 8, 9, 10. Zach. 13. 7.*

CAP. XIX.

Of Christs sufferings, and the virtue of them.

Suffered under Pontius Pilate.

Q. DID Christ suffer for himselfe?

A. No, He was no debtor to the Law, and therefore what he suffered was for *us* and in our stead, as our Surety. *Esay 53. 4, 5, 6. Heb: 9. 9. 1 Pet. 3. 18. 2 Cor. 5. 21. Heb: 7. 22. Matth. 3. 14, 15. Dan. 9. Rom. 4. 25.*

Q. What did Christ suffer in our stead?

A. The whole punishment due to our sinnes, the whole wrath of God in

soule and body which we should have suffered, *Esay* 53. 4. 10. *Matth*: 26. 38, 39. *Rev*. 19. 15. 1 *Pet*. 2. 24. *Psal*. 22. 14. *Rom*. 8. 32.

Q. When did He suffer all these things?

A. Especially in the garden where he sweated clots of blood before any hand was laid on Him, and on the Crosse by the space of six houres. *Luke* 22. 43, 44. *Matth*. 27. 46. *Psal*. 22. 1. 6. *Marke* 14. 33, 34. *Phil*. 2. 8. [So heavy was the wrath of God, that an Angel came to comfort him, yea he roared as a man forsaken, &c.]

Q. What is the vertue and efficacy of his sufferings?

A. By his stripes we are healed, *Esay* 53. 5. *Heb*. 9. 14, 26, 28. *Col*. 2. 14. *Heb*: 10. 2, 10, 12, 14. [In him we all died, and were condemned and his death took away our condemnation, 2 *Cor*: 5. 14.]

Q. For whom did Christ suffer all this?

A. For his Body the Church: [Christs blood is of value to save all men, but it was not intended for them that perish; Christ stood not in their stead, for then they should not dye themselves,] *Eph*: 5. 25. *Iohn* 10. 15.

Q. How know you that you have a

part in Christs sufferings?

A. Because the life and power of sin is killed in me, and I now live to him that died for me. [Sinne is of all things most odious to me.] 2 Cor. 5. 15. Rom: 6. 3. 1 Iohn 5. 6. The merit of Christs death reacheth unto God to satisfie and pacifie him, and the virtue or efficacy of it reacheth to our souls to mortify and kill sin in them. 1 Pet. 4. 1, 2.

Q. Who was Pontius Pilate?

A. The Roman Judge that condemned him, because he said that he was the Son of God, the King of Israel. Iohn 19. 7, 8, 15, 19, 21. Matth. 20. 19. [a signe that the Messiah was come, because the government was taken from them, and now in the hand of a stranger. Gen: 49. 10. Iohn 18. 3. Rev. 11. 8. where Christ was slain.]

Q. Why was he thus legally condemned and not killed privily?

A. Because that death alone is satisfaction to the Law, which publick Authority doth inflict on malefactors; [though Christ were no malefactor, yet guile was found in his lips, he was innocent by the Judges own mouth, yet he was numbred amongst the transgressors.] Esay 53. 12. Matth: 20. 18, 19.

Q. What kind of death died He?

A. He was *Crucified*, which was a painfull, shamefull, and accursed death, *Iohn 19. 18, 31. Phil. 2. 8. Deut: 21. 23.*

Q. Why that kinde of death?

A. Because he was to remove the curse from us, therefore he was to be made a curse for us, *Gal. 3. 13.*

Q. Dead: Why died he?

A. Because death is the wages of sinne, and sinne is not remitted without shedding of blood. *Rom: 6. 23. Heb. 9. 22. 1 Cor. 15. 56, 57. Heb. 2. 9, 14.*

Q. Buried: why so?

A. That He might sweeten the grave to us, and be God both of the dead and of the living, *Matth: 12. 40. Rom. 14. 9. 1 Cor. 15. 55.*

Q. *Descended into hell*: When Christ gave up the Ghost, His body was put into the grave, and his Soule went into Paradise, being commended into the hands of God, as the soule of Stephen and other the faithfull are, and as the soule of the converted theefe was; What then is meant here by Christs descending into Hell?

A. His Soule went not into the place of the damned, but thereby is meant his abiding prisoner under the dominion of

Bishop
Ushers
ans. to the
Irish Iesu-
its chal-
lenge c. 8.

Death the space of three daies [as in
was three daies in the Whales belly, &
saw no corruption. [But David doth &
compare Psal. 16. 10. with Acts 2. 27. &
Acts 13. 34, 35. Rom. 6. 9. Mat. 12. 40.
Q. What is the substance of that
beleeve in this Article?

A. I beleeve that Christ suffered the
whole punishment belonging unto sinners
both in his Soul and Body, when he offered
up himselfe a curse and a sacrifice for us
and that by his sufferings Gods wrath
was pacified towards me, [and all the spirits
all enemies of my salvation are thereby
vanquished]

C A P. X X.

*Of Christs exaltation and sitting at the right
hand of God the Father.*

Q. DID Christ still remaine
in the grave?

A. No, the third day He rose again
Luke 24. 3. 6., Acts 2. 24. Acts 1. 3. 1 Cor.
15. 4. 8.

Q. Why, was it needfull that Christ
should rise againe?

A. 1. Because else we are still in our
sinne

sinnes, else it doth not appeare that our
sinnes be satisfied for, 1 Cor: 15. 17. 1 Pet:
1. 3, 21. [Christ was not only to suffer
Death and the Law, but to conquer them,
which he had not done, if he had been still
boulden of death, and we must have looked
out for another Saviour that could con-
quer it: The debtor comes not out of pri-
son till he have paid the utmost farthing,
&c. If any one sinne had been unsatisfied,
Christ had not risen from the dead.]

Q. Why else must Christ rise againe?

A. That he might apply effectually unto
us the merit of his death, 1 Cor: 15. 16, 54,
55. Rom: 4. 25. Rev. 1. 18.

Ascended into Heaven.

Q. What became of Christ after he was
risen?

A. After he had spent forty daies in
teaching his Apostles the things belong-
ing to the Kingdome of God, He went up
into Heaven in that same body which had
been crucified and buried, Acts 1. 3, 9, 10,
11. Ephes. 4. 10. Luke 24. 51. Eph: 1. 20. 22.

Q. What good is that to us?

A. 1. It assureth us that he hath fini-
shed the work of our redemption (which
His

His Father gave Him to doe) in an acceptable manner, *Iohn 16. 10. Iohn 17. 22. Heb. 9. 12. 25. Heb. 10. 12.* If Christ had not fulfilled the Law, and satisfied for our debt, if He had not in all things pleased his Father, He had never got to Heaven: But now God *welcomes* him to Heaven, and bids him, *sit thou at my right hand, untill I make thine enemies Foot-stoole.* *Heb. 1. 3, 9, 13.*

Q. What else doth it assure us of?

A. 2. It assureth me that seeing Christ is entred into Heaven *in our name*, and hath taken possession for us of the purchased inheritance, that therefore he will bring us thither in his appoynted time, *Iohn 12. Iohn 17. 24. Heb. 6. 20.*

Sitteth at the right hand of God.

Q. Where is Jesus Christ now?

A. In Heaven at Gods right hand in great glory & power. *Act. 7. 56. 1 Pet. 3.*

Q. God hath no right hand, nor left hand, what then is the meaning of it?

A. It signifieth that Honour and Power which Christ received of his Father when he had finished the work of our redemption, *Heb. 1. 13. Matth. 22. 44. Ephes. 1.*

22. 1 Cor: 15. 24, 25.

Q. What doth Christ doe there?

A. He makes *intercession* for us, (i.) He presents our prayers, and pleads his merits for our acceptance, *Heb. 7. 25. Heb. 9. 24. Rom: 8. 34.* [He entereth our appearance and causeth that no wrath issue out against us, though our sinnes cry for vengeance.] God never said to Saint or Angel, Sit thou at my right hand, *Heb. 1. 13.*

Q. Doe we not want him more to be with us here on earth?

A. No, He doth us more good in Heaven, appearing for us in the presence of God upon all occasions, [and yet he is here with us in his *Majesty*, *Headship* and *Grace*, though not in his *Body*,] *Ioh. 16. 7. Iohn 14. 28.* Our bulinesse lieth in heaven with God, and it is best that Christ be there, *Heb. 4. 14.*

Q. How doth this affect the heart of the beleever?

A. It comforts me in assurance that it shall not goe ill with the Church or any member thereof, as long as Christ is at Gods right hand. [Pull Christ from Gods right hand, and then you may overthrow the Church and Children of God]

Psal.

Psal. 110. 1, 2. *Rom.* 8. 34. *Iohn* 10. 28. 1. 21. *Heb.* 2. 8. 9. There is a course to put all things fully under Him.

CAP. XXI.

Of the last judgement.

From thence he shall come to judge.

Q. Shall this World ever have end?

A. Yes, and then Christ shall come with great glory to judge the world, *2 Pet.* 1. 11. *2 Tim.* 4. 1. *Matth.* 16. 27. *Matth.* 64.

Q. Who shall be Judge?

A. The same Christ that was promised, *Act.* 17. 31. *Iohn* 5. 22. 27. *Zach.* 12. 10.

Q. Whom shall he judge?

A. The quick and the dead, (i) men that ever were, or shall be.

Q. Who be meant by the quick?

A. They that be found alive at the day, *1 Cor.* 15. 51. *1 Thes.* 4. 15.

Q. Who by the dead?

A. All that have departed this life from the beginning of the world, they shall come againe with their owne bodies,

20. 12. Iohn 5. 28, 29.

Q. Whereof shall they be judged?

A. All men shall give account of themselves, as their workes and waies have been, 2 Cor: 5. 10. Rom: 2. 5, 6, 12, 16. 1 Cor. 4. 5. Eccles. 12. 14.

Q. What sentence shall be passed on the Godly?

A. A sentence of pardon and absolution for Christs sake, Matth: 25. 32, 34. Eph: 5. 23, 27.

Q. What on the wicked?

A. A sentence of condemnation; [and then shall be made an everlasting separation between men and men, between godly and wicked, between chaffe and wheat; the one to everlasting joy, the other to everlasting punishment with the Divell and his Angels for evermore.] Matth. 25. 41. Mat. 24. 40. Mat. 13. 30, 38, 41, 49. Here (i) we live together, and work together, and eate together, and Pray and Heare together, but then the separation shall be made, the Godly shall be taken, and the Wicked left, and cast into the furnace of fire.

Q. What followes of the true belcefe of this Article?

A. It makes me carefull so to order the matter

matter that I may be found of Him in
 peace, not willingly going on in any course
 in which I would be loath to be found
 the last day: [I would not at that
 stand and appeare among Non-refusers,
 Usurers, Swearers, &c. and therefore
 hate those courses now,] 2 Pet. 3. 11.
 1 Pet. 1. 17. 2 Cor. 5. 9, 11, 12. Mat. 24. 4.
 doing.

I beleeve in the Holy Ghost.

Q. Who is the Holy Ghost?

A. The third Person of the blessed
 Trinity, equall, and of the same substance
 with the Father and the Sonne, proceed-
 ing from the Father and the Son, 1
 5. 7. Matth. 28. 19. Iohn 15. 26. Iohn 14.
 Iohn 16. 15. Gal: 4. 6. E[ph]. 4. 8. 16. with
 8. 9.

Q. What is the office and work of
 Holy Ghost in mans salvation?

A. It is to make us holy, to sanctify,
 wash, and renew our hearts and lives,
 filling us with all spirituall graces,
 thereby sealing up the love of God unto
 hearts, Matth: 3. 11. Iohn 3. 5. 1 Cor. 6.
 Tit. 3. 5. Rom. 8. 16. 2 Cor: 1. 22. The
 of the Holy Ghost is to be a sanctification

a Comforter.

Q. What doe you beleeeve in this Article?

A. I beleeeve that as Christ redeemed the Church, so the Holy Ghost sanctifieth it, & that through sanctification of the Spirit, I shall receive the inheritance purchased by Christ; [or I depend upon him for sanctification and salvation] our salvation being among those works of God which are externall (i.) terminated in the creature, it is the work of the whole Trinity, Eph. 1. 5. Acts 20. 28. Rev. 1. 4. 5. only as there is an order in their subsistence, so there is in their operations,] 2 Thes. 2. 13.

Q. How may it appeare that you beleeeve in the Holy Ghost?

A. 1. Because my hope and confidence for mercy, is not seperated from, nor greater then is my care to be sanctified: or because I desire sanctification of the Spirit, as well as justification by Christ. Rom. 8. 1. 13. P. sal. 51. 9. 10.

Triall of
this faith

Q. How else may this be known?

A. Because I will not grieve the holy Spirit of God, but doe endeavour to follow and be led by the motions, counsels, and directions of the Spirit, and not of the flesh, Rom. 8. 14. Eph. 4. 30. [I beg the Spirit

Spirit to doe all my works for me, a
rit of revelation and renovation; a spi
consolation and confirmation, &c.]

C A P. XXII.

Of the Church of God.

Q. **T**H E gathering of the Ch
is a fruit of Christs death
exaltation, Tell me whats meant by
Church of God?

A. The company of Gods Elect, (a)
and separated from the rest of mankind
and united unto Christ their Head by
1 Cor:1.2. Gal:1.15. 1 Pet:2.9. Heb
23. Eph:5. 23,25,26. The rest are
Church by calling and profession only

Q. From what are they called? And
to what are they called?

(Of Voca-
tion.

A. From sinne and the power of da
nesse, unto Faith and true Repentance,
love of the world to the love of God
from carelesnesse to conscience of
sing God, Col.1.13. 1 Thes:1.9. 1 Th
7. 1 Pet:1.14,15. Acts 26. 18.

Q. By what meanes are they called?

A. Outwardly by the word pread
which inwardly is made effectuell by

Holy Ghost to their conversion, 1 Thes: 1.5.
 Acts 16. 14. 1 Cor. 3. 6, 7, 9. 2 Cor. 3. 3.
 [There is an outward calling, and an outward
 joyning to the Church, Matth. 20.
 16. 1 John 2. 19. Rom. 9. 4, 5. But this saveth
 none without the inward calling, and
 spirituall ingrafture into Christ, John 15.
 2. 19. Gal. 1. 15. 1 Pet. 2. 5. Eph: 2. 19, 20,
 21. Col. 2. 19.]

Q. These called ones; How be they distinguished?

A. Part of them be in Heaven having The
 (a) finished their blessed course, and are Church
 called the Church triumphant: And part is Militant
 yet on earth, (b) combating and striving and Tri-
 umphant
 with corruptions, fears and temptations
 from within, and from Satan, and are what it is.
 therefore called the Church Militant, (a)
 Rev. 7. 13, 16, 17. Rev. 14. 13. Heb: 12. 23.
 2 Tim: 4. 7. 8. (b) Eph. 6. 13.

Q. Why is the Church called holy?

A. Because it is made holy by the Word
 and Spirit, so that no ungodly person is
 in the Church, though he be in the
 Church, Rom. 2. 29. Rom. 9. 6. 1 John 2. 19.

Q. Why is it called Catholick?

A. Because this company is gathered not
 out of one place or people, but out of all
 Nations, Languages and Peoples, and in
 H all

all ages of the world, Rev. 7. 9. Rev. 5. 9.

Q. What be the *signes* by which the societies of men professing the faith of Christ, may be *known* to be the true Churches of Christ?

A. The true Church of God on earth is known by two markes, 1. By the purity of *Doctrin*e and Faith which they hold and teach. 2. And by the purity of worship preserved amongst them from pollution of Idolatry, and Superstition: [pure doctrine and pure worship shew a true Church] Jude vers. 3. Acts 24. 14. Hos. 2. 2. 4. 5. [The papists call themselves *Catholicks*, but false being both *hereticall* in Doctrin, and *idolatrous* in worship; a *Catholicke*, is a true beleever: All true beleivers in the world make but one *Catholicke Church*, as there is but one Christ, one Faith, one Baptism, one Heaven and one way to life eternall. Eph. 4. 5, 6. Heb. 11. 40. Those people who maintaine Heresy, or Idolatry, are not the true Churches of Christ. Col. 2. 18. 2 Cor. 6. 15. Rev. 18. 4.]

Q. Doe you beleieve in the Church?

A. No, there is no trust nor help in man for matters of salvation, Psal. 124. Mic. 6. 7.

Q. What then doe you beleieve?

A. I beleeve that God ever had, and ever will have to the end of the world a company of faithfull people to serve Him, and that *I am one* of the number.

Q. How doe you know that you are *one* of the Church?

A. Because I am not of the *World*, but have separated my selfe from the *evill* manners and sinfull courses thereof, and doe now heare and follow the voyce of Christ, *Iohn 10.16. Gal. 1.4. Rom. 12:2.*

CAP. XXIII.

Of the Communion of Saints.

Q. **W**Hat meane you by the communion of Saints?

A. I meane that this *holy* People have a spirituall fellowship with Christ their Head, and one with another. [The members of the Church are coupled together with Christ their head, and one with another.] *Eph. 4.4,6. 1. Ioh. 1.3.*

Q. Wherein have they a fellowship with Christ their Head?

A. In all the priviledges and riches which God hath bestowed on the man Christ; as in his sufferings, in his graces, righteousness and

102 *Signes of our communion with Christ*
and Kingdome. [Christ is a Sonne, so
Christ is justified from our sinnes, so
we: As Christ the first borne is, such an
in relation unto God.] Rom. 8. 17. John
19. Eph. 5. 30. 32. John 17. 24. John 1.
These places shew, that the true be-
hath a fellowship with Christ in his S-
ship, in his Life, in his Graces, in his K-
dome.

Q. By what bonds is this spirituall
betwixt Christ and your soule made

A. They be two, one comming from C-
to us, and that is his (a) Spirit, wh-
he doth apprehend and quicken us, th-
ther going from us to Christ, and (b)
is our faith whereby we embrace and
him fast: [By these two we are knite
Christ, and so partake of all his ric-
(a) 1 Cor: 12. 12, 13. 1 Cor: 6. 17. Rom
(b) Eph. 3. 17. Heb. 3. 14. Rom: 11. 20.

Q. How doth it appeare that you
communion with Christ the head?

A. By this I know it because I ha-
same Spirit of Christ, whereby I am
med and made like unto him in all
his will and waies, his friends and
mine, [even as if the same soule
two bodies they would move alike
affect the same things.] Col. 2. 19. 1

Of Christians fellowship one with another. 103
13. 1 Iohn 1.6. Iohn 17.21. Rom. 8.14. Ezek.
10.17.

Q. Wherein have the Saints a fellowship one with another?

A. In faith and love, Eph. 2.19,20.

Q. In faith, how?

A. They are all partakers of one Hope, one Spirit, one Faith, one Baptisme, and all goe one way to Heaven, [and are all confederate with Christ to serve him according to the covenant of faith and obedience, against all sects, heresies, mis-believers, and loose-livers whatsoever.] 1 Cor: 10.1.4. 2 Pet. 1.1. Eph. 4.5.13. Phil. 1.27. Zeph. 3.9.

Q. In love, how?

A. By that one Spirit whereof all partake, we are united together in love, so that all the faithfull doe love (a) and esteeme each of other, and (b) communicate each to other in all good things, ever wishing well to the prosperity of Gods Church and cause in all the world. (a) Philem v. 16, 17. 1 Iohn 5. 1. 1 Pet. 2.17. (b) Acts 2.42,45,46. Acts 4.32. 1 Cor. 12. 13. Ps. 137. 6.

Q. How are the members of the Church called Saints, seeing in many things they sin?

H 3

A.

A. Because they are made holy in p
and are perfectly holy in Christ: [We
be Saints here, else we shall never
Saints in Heaven.] Eph. 1. 1. Heb: 12. 14

CAP. XXIV.

Of forgivenesse of finnes.

Q. **W**hat is sinne?

A. Any transgression
Gods Law. 1 Iohn 3. 4. Gen. 3. 11.

Q. What is the punishment due to
sinners?

A. Eternall death, the curse of God
ever in Hell fire. Rom. 6. 21, 23. Mat
41.

Q. Are you a sinner?

A. Yes: I was borne in sinne, and
daily break Gods holy Lawes. Psalm
5. Rom. 5. 14.

Q. Shall you then be damned in
fire?

A. I deserve damnation, but I beleeve
that through Christ my finnes shall
forgiven me. Rom. 8. 1.

Q. Are finnes forgiven in this life?

A. Yes, now or never. 1 Iohn 2. 12. O
13. Mat. 9. 2. Rev. 2. 17. Rom. 5. 5. The

science is now absolved, and it shall be hereafter declared solemnly before Men and Angels: *Act. 3. 19.*

Q. What is forgivenesse of sinnes?

A. It is a free and full discharge of a sinner from the guilt and punishment of sin, so that in Gods sight they are as if they had never been. *Esay 43. 25. Mic. 7. 18, 19. Rom. 8. 33, 34.* The afflictions and miseries which the Godly endure in this World, are not punishments for sin in a way of justice, and satisfaction for sin, (as if they were the cause why sins are forgiven to us) 1. Because Christ alone hath borne the chastisement of our peace, and none of the people with Him. 2. Because the afflictions of the Godly are for the good of the party afflicted, and not in a way of revenge to satisfy divine justice. 3. And not worthy to be compared with the glory that shall be revealed in us.

Q. Who doth forgive sinnes?

A. God alone, who is offended and dishonoured by them. *Mar. 2. 7, 9. Luc. 23. 34.* Men doe forgive one another the Trespasse, but not the sin, as it is sin.

Q. Why, and for whose sake doth God forgive sinnes?

A. For Christs sake, without respect to

any thing that we can doe, or suffer, 1
2.12. *Acts* 2.38. *Eph.* 4.32. *Rom.* 3.24.

Q. Why for Christs sake?

A. Because he being surety of the New Covenant, hath in my nature, roomstead, answered the Law, & pacified Gods wrath. 2 *Cor.* 5.21. *Heb.* 7.22.

Q. To what manner of persons is remission of sins granted in the Gospell?

A. To them only that beleve, and repent, and amend their lives and turne from the evill of their doings, *Luke* 13.3. *Mark.* 16. *Ezek.* 18.21. *Esay* 1.18. *Acts.* 16.31. 5.24.

Q. Doe you think in your conscience that your sins in particular be forgiven?

A. Yes, that is it I beleve in this Article, namely that *I am* of the number of those that have their sins forgiven them. 1 *Joh.* 5.13. *Ro.* 10.9.

Q. What signes be there that your sins be forgiven you? How will you know it?

A. By three signes, 1. Where sin is forgiven, it is subdued and purged out, the issue of our corruption is stanch'd and dried up, when once we have known Christ by faith, & have his bloud sprinkled on our consciences, *Mar.* 5.29. *Acts.* 26. *Rom.* 8.11, 14. [Peace without Guilt]

not of Gods sending, it is a false peace; but if we be healed and clenfed of sinne, we are forgiven, though we feare the contrary, Col:2.13.]

Q. What other signe and effects folowes upon our beleefe that our sins be forgiven?

A. The persuasion that God hath forgiven me, begets in my heart a strong love, and high prizing of Jesus Christ, Luke 7. 42, 47. Zach. 12. 10. 2 Cor: 5. 14.

Q. What thirdly is a signe that your sin is forgiven you?

A. It makes me ready to (a) forgive others, and to (b) pittie them that goe on in their finnes impenitently as I my selfe have done heretofore, (a) Eph: 4. 31, 32. Matth: 18. 32, 33. (b) Luke 22. 32.

C A P. XXV.

Of resurrection of the flesh, and everlasting life.

Q. Shall they that be dead live againe?

A. Yes, at the last day every one shall come againe with his own body, Acts 24. 15. Jude ver. 14. Iob. 19. 24, 25, 27. Dan. 12.

2. *Matth: 22. 32. Iohn 11. 24. 1 Cor: 15. 12.*

Q. Shall the very same body live againe and be raised?

A. Yes, the same bodies made free from all defects and weaknesse, unto which we are now subjected, *1 Cor: 15. 43. 53. Phil: 3. 21. Iohn 5. 28, 29. Rev. 20. 12.*

Q. How doth the beleefe of the resurrection worke upon you?

A. It makes me keep a conscience void of offence before God and men, continuing in wel-doing with courage and patience. [I will not be corrupted with worldly honours or pleasures.] *Acts 24. 16. 1 Cor: 15. 33, 34, 58. 2 Cor: 9. 10. Heb 11. 35.*

And the life everlasting.

Q. When a man dies, his body goes to the grave, doth the soule dye with the body like the beasts?

A. No, the soule is an *immortall* substance, and seperated from the body at death, *Eccles. 12. 7. 1 Kings 17. 21. Luke 24. 43, 46. Matth. 22. 32. 2 Cor: 5. 6, 8. 12. 5.*

Q. Whether then goe the soules of them that depart hence?

A. To Heaven or to Hell, to everlasting life, or to everlasting death, immediately after their dissolution, *Luke 16. 22. 23. Heb: 9. 27. Col. 1. 29. Rev. 14. 13. Rev. 6. 9. Phil. 1. 23. 2 Cor: 5. 8.*

Q. Then there is no *Purgatory*, or third place, where, as in a prison, by enduring exquisite torments, the soules that were not fully purged in this life, doe make satisfaction for *veniall* sinnes, and lighter faults, or for their *temporall* punishment due to their mortall sinnes, which they have committed; from which *Purgatory* they say they are delivered by the prayers of the living, and the Popes *indulgences*, or at least at the day of judgement if they chance to lye there so long?

A. No, for as there be but *two* sorts of men, godly or wicked, sheep or goats, regenerate or unregenerate; so there be but *two* places provided for them, where they remaine in an *unchangeable* estate of blisse, or woe: [All (a) wicked men of what profession soever, being punished with everlasting perdition from the presence of God, and (b) all the faithfull are present with the Lord, their soules being fully purged from all spot of sin, and the fault (c) quite remitted through the bloud of Christ,

110 Of life everlasting after death.

Christ, (a) 2 Thes: 1.9. Matth: 25. 41. 46.
Rom. 2.9. (b) 2 Cor: 5.6,8. Rev. 14.13. (c)
1 Iohn 1.7. Eph. 5.27.

Q. What is meant by life everlasting?

A. It is the glorious estate of the Elect
after this life wherein they doe immediately
enjoy God and Christ for ever, in a most
holy, happy, unutterable and unchange-
ble communion, 1 Iohn 3. 2. Rev. 22. 4.
Rev. 21. 3.4. 1 Thes: 4.17. Psal: 16.11. 1 Cor.
2.9.

Q. For whom is eternall life prepared
To whom is it given?

A. To them that walke with God, (a)
finishing their course in feare and holinesse
and (b) endeavouring to glorifie God here
on earth, (a) Matth. 5.8. Heb. 12. 14. Iohn
10. 27,28. Rev. 21.27. Rev. 22. 14. (b) Iohn
17.4. 2 Tim: 4.8. Matth: 25.21.

Q. What doe you beleieve in this Ar-
ticle?

A. I beleieve that at the last day my
soule and body shall be joyned together a-
gaine, and that in both I shall enjoy the
presence of God for evermore, Tit. 1. 2.
1 Thes: 4.17. 1 Iohn 2.25.

Q. Why doe you think that you shall
enjoy this blessed life?

A. Because the life of grace is already
begunne

begunne in me, which shall end in glory,
1 Iohn 3. 3. Matth: 19. 28, 29. Rom. 6. 22.
Phil. 1. 6. 1 Pet: 1. 23.

Q. May a Christian be assured of everlasting life before he depart this present life?

A. Yes he may, and that upon sure and infallible grounds, out of Gods word wherein we cleerly see Gods promises and purposes towards them that be effectually called: [Faith is a sure knowledge of a thing upon the authority of divine revelation, which cannot deceive nor be deceived,] Iohn 3. 36. 1 Iohn 5. 11. 12.
1 Iohn 4. 10, 14, 19, 24. Eph. 1. 14. 2 Cor: 1. 22. 1 Thes: 1. 4, 5. 2 Pet. 1. 10. 2 Cor: 13. 5.

The

The office and
work of faith is
twofold, to

1. Justify the person,

2. Purify the heart.

CAP. XXVI.

Of the first fruit and office of faith: viz. to
justify, and of the means of Faith.

2. **W**Hat Benefits redounde
thee of this beleefe?

A. Two, 1. By Faith I am righteous
before God, and heire of eternall life, not
because my faith of it selfe can make me
righteous, but because the righteousness
of Christ is my righteousness before God
and I cannot apply it to my selfe by
other way then by faith. [God offereth
life and righteousness in Christ, and
faith is the hand by which we receive
that gift,] Rom. 4. 5, 6. Iohn 6. 35. 1 Iohn
11, 12, 13. Rom. 3. 24, 25.

2. Say the same in other tearmes.

A. When I say we are justified by faith
I meane the object of faith, Christ Iesus
[The only way and meane to embrace
Christ, and to rest on the promises of the
Gospel is by faith,] Phil. 3. 9. The
right

righteousnesse by which a sinner stands just before God is the righteousnesse of Christ, and the *only* meanes to partake of that righteousnesse is by Faith: *Rom: 9. 32.*

Q. It seems then that faith is a most excellent gift of God which bringeth us into the possession of Gods rich mercies, and tender love revealed in the Gospell?

A. It is so, and therefore above all things we must labour for the grace of faith, *Iohn 6. 29. Iohn 3. 18. Acts 16. 31. Heb. 4. 2. 11. Heb. 3. 12. 14. 19.*

Q. Can we attaine it of our selves by our own strength?

A. No, (a) it is the gift of God; our hearts are (b) *slow* to beleieve, being naturally inclined to distrust God, and to trust in the creatures, and therefore (c) God by his holy Spirit draweth our hearts to embrace his gracious promises, (a) *Heb. 12. 2. Eph. 2. 8. (b) Luke 24. 25. Marke 9. 24. Num: 20. 12. 2 Chr: 16. 7, 9. Mat: 14. 31. Luke 18. 9. (c) 1 Cor: 2. 9, 11. Iohn 6. 44. 45.*

Q. Why must we strive seeing it is Gods gift?

A. Yes, because God hath appointed meanes whereby he will bestow all graces on us, and therefore if we seek him in those meanes

meanes we shall finde him, and if we neglect those meanes, it is a signe we have no grace, nor can we ever hope to have any.
Marke 4.24. 1 Cor:3. 7; 9. Rom. 10.14-15. Prov.2.1,2,3. Matthe:13.44. Acts 16.14. 1 Cor:12.6.

Q. Why secondly must we strive?

A. Because faith and all other graces be contrary to our corrupt nature, and therefore we must give the more diligence to attaine the same at Gods hand [as he that plants a graft contrary to nature, must use the more care; and because we cannot cure our selves, we must seek and beg some one to put us into the poole when the waters be moved] Phil. 12.13. Esay 26.12. Heb:6.11. 12. Rom. 10.20.14. 2 Pet.1.10.

Q. By what meanes doth God usually worke faith in us?

A. By two Meanes; 1. By the knowledge of the Law convincing us of sinne. Mat:3.2,3. Ioh:16.9. Rom:4.15. Gal.3.24. This is but preparative Hos.10.12.

Q. But what is the chiefe meanes by which God doth worke faith in us?

A. By the preaching of the Gospell, by which it is also encreased; [and therefore if we desire to have faith, we must heare]

and obey the Gospel, the word of the Kingdome must be rooted in our hearts and affections,] 1 Pet: 1.23. 2 Cor: 10. 4,5. Rom 1.16. Luke 8.13,15. Gal.3.2.

Q. How doth the Doctrine of the Gospel bring about the heart from security, and false confidences to beleeve on Christ for salvation?

A. Two waies especially, first, by *inviting* us to come unto Christ, the Spirit doth convince us of sinne and damnation, and that we have need of the righteousness of another to save us, Luke 13.3. Ioh. 16.9. Iohn 5.45. Iohn 8.24. Philip:3.3,8,9. Matth:9.13. [By the Law is the knowledge of sinne, but that which makes us fly from the Law, and to be dead to it, and to seeke salvation by a righteousness without us, that is the worke of the Gospel, Rom.7.4. the Gospel *inviting*, commanding and *calling* us to another righteousness, it doth cause us to renounce and forsake the hope of righteousness by works of the Law; the Gospel puts a spirit into the letter of the Law: The Gospel awaking us, and bidding us to repent, and goe to Christ for salvation, doth make use of the Law to shew us our danger and our insufficiency to save our selves,

selves, and consequently, a necessity of beleeving in Christ.

Q. How secondly doth the Gospel work the heart to beleeve?

A. 2. By shewing an excellency and alſufficiency in Christ, such a *fulnesse* that of Him and in Him, we have all things needfull for salvation: [it shews and assures the conscience that God is satisfied and well pleased with us in Christ] *Act* 13. 32, 33, 34. *Iohn* 1. 16, 17. *Col.* 1. 13, 14, 19.

Q. What followes thereof?

A. Therefore they that *meddle* not with the Scripture, and regard not the Ministry of it on the Lords day, but slight it, or scoffe at the preaching thereof, shew plainly that they have no faith, *Rom.* 10. 4.

CAP. XXVII.

Of the second office and work of Faith, viz. to purify the heart and work by love: Here followes the life of a beleever; and the first office and use of the Morall Law.

Q. What is the second office of Faith?

A. To purify the heart working it to an obedient walking in all the Commandements and Ordinances of the Lord, [so that I shall not professe one thing and do another] *Iam.* 2. 17. 21, 26. *Acts* 15. 9. [it is ever purging out corruption.]

Q. The rule of obedience in generall is the whole written word of God, and more summarily the morall Law contained in the ten Commandements: Tell me now, is the Law of the tenn Commandements still in force?

A. Yes, and whosoever doeth, or teacheth otherwise, shall be least in the Kingdome of Heaven (*i.*) none at all, *Matth.* 5. 18, 19. *Rom.* 3. 19. 31. *Rom.* 7. 12. As touching the ceremoniall Law, that which was a sin, or duty then, is not a sin or duty now under the Gospell, and therefore the Ceremoniall Law is not in force now: But as touching the Morall Law, that which was a sin then, is a sin now, as lying, perjury, &c. which shews that the Morall Law is still in force now under the time of the Gospell.

Q. Is the Law given that we should look for life and *salvation* by it?

A. No, because by it all the world is guilty before God: [If we were without
I 2 fin,

fin, we should be saved by the Law, but being all wretched sinners, the Law curseth us, and we must looke else-where for a worthinesse to answer Gods judgement] *Rom. 7. 4, 6. Rom. 3. 20, 23.*

Q. To what use then was the Law given?

*The first
use of the
Morall
Law.*

A. There is a twofold use of it, first, to convince us that we are under sin & wrath, that so we might be brought to seeke salvation in Christ alone, *Gal. 3. 19, 24.*

Q. How doth the Law force a sinner unto Christ?

1. A. There be five effects or operations of the Law whereby it drives one to Christ, the first is to make sinne knowne in its true greatnesse and sinfulness, both for the extent and danger of it; [by the Law we come to know our selves to be greater sinners and in worse case then we could imagine; we finde and feele that be sinne which before we knew not, and many things to be greater evils, exposing us to greater wrath then heretofore we conceived, (as our naturall corruption, the first motions unto sinne, &c.)] *Rom. 3. 20. Rom. 7. 7, 8, 9, 13.*

2. Q. What is the second worke of the Law forcing us to see Christ?

A. It shews us how *farre short* we come, and how *unable* we are to doe any one thing that is good in any measure, manner and degree as is required. [Many think they are holy, and please God well enough, because they know not the holiness of the Law,] *Rom.* 7. 11, 13, 18. *Mat.* 19. 18. 20.

Q. How 3^{ly} doth the Law shew us our need of Christ? 3.

A. By it we finde and feele the *enmity* and *contrariety* that is in our nature against God; tell a man of his sinne, or duty, O the heart is *sad* upon it, the Law is a *burthen* to him, the heart rebels against it, and could even *wish* there were no such Law, yea no God to take vengeance. [Sinne is a burthen to a regenerate person, but Gods Law is not grievous to him, 1. *Iohn* 5. 3. on the other side, to a carnall man, sinne is pleasing, and duty a *burthen*; the duties of the Law being brought and pressed on the soule, doe shew how hollow and rotten we are, which otherwise we should never have mistrusted by our selves] *Rom.* 7. 8. 9. 10. 13. *Rom.* 8. 7.

Q. What 4th worke of the Law bringeth a sinner to Christ? 4.

A. It worketh wrath, (i.) it layes the
I 3 curse

curse upon us, it proclaimes the judgement of God against us for every sin: [It curseth every disobedience, it tells every soule of us, thou art a damned creature, &c] Rom. 1.18. Rom. 4.15. 2 Cor. 3.7.9. The Law is full of rigour; 1. It accepts of no obedience but what is every way full and perfect, 2. The Law admits of no excuses, It accepts of none of our sorrowes: 3. The Law regards not what we can doe, but what we should doe: All that be under the Law must doe it or dye: This is the case of all that be out of Christ, the Law curseth them.

5. Q. How fifthly doth the Law drive us unto Christ?

A. When we see that we are shut up and cannot winde our selves out of Gods wrathfull hands, the soule even drowned with sorrow and feare is constrained to goe to Christ upon the invitation of the Gospel: The soule does hereupon consult and advise with it selfe what to doe to be saved, and so at length resolves to goe to Christ: this is one use of the Morall Law, viz. to make us to see, 1. How vile we are. 2. How weake we are. 3. How wicked we are, what enemies to God and goodnesse. 4. How cursed we are.

5. And so to consult within our selves, and to resolve to goe to Christ, as that prodigal did *Luc. 15. 17, 18.* and those Lepers *2 King. 7. 3, 4.*

Thus the Law and the Gospel worke together for our salvation: it is not *in me to save you*, saith the Law, therefore seek farther; It is *in me to save you*, saith the Gospel, therefore rest in me: *Act. 2. 37. Mat. 11. 28. Rom. 8. 15.* And so the soule is converted and drawn unto Christ by the Gospel, being driven from the Law, by the Law it selfe.

CAP. XXVIII.

Of the second principall end and use of the Morall Law.

2. **W**E have seen the first main use of the Morall Law, what is the second?

A. To be a perpetuall rule of obedience and holinesse [and it is therefore called the Morall Law] *Matth. 19. 17. Rom. 2. 25. Rom. 7. 12. Heb. 8. 10. 1 Tim. 1. 5. Jam. 2. 10. 11.* The Law shews us, what is good, and what is bad.

2. Our obedience is but *in part* here, what

what be the *properties* of that obedience which God will accept of his servants?

A. 1. It must be a free (a) loving, submitting of the (b) *inward* and *outward* man to the (c) *whole* will of God, with an *intention* (d) and *desire* to please and approve our selves to him in every thing we doe: [This is the nature of true obedience, the ground and rule of obedience, is the will of God; the *creature* obeying is the inward and outward man; the *manner* is free without compulsion, the *end* and *aime* of all is to please God, not men or our selves; and by these properties true obedience is differenced from meer *civill honesty*, and *restraining* grace in hypocrites] (a) *Matth.* 15. 9. *Esay* 1. 12. *Rom.* 6. 13. 17. *Psal.* 40. 8. (b) 119. 6. 80. *Matth.* 5. 20. *Iam.* 2. 10. (c) *Heb.* 7. 14. *Zach.* 7. 5. 6. *Rom* 14. 6. *Iohn* 5. 30. *Iohn* 7. 18. *Esay* 10. 7. *Mat.* 6. 6.

2. Is there any *worthinesse* in our works to procure to us Gods favour?

A. None at all, our best works done before we be regenerate, are utterly corrupt, and cannot please God: [The *evill* tree cannot bring forth good fruit] *Matth.* 3. 6. *Rom.* 8. 8. *Matth.* 7. 18. *Phil.* 3. 8.

3. But what say you of the *workes* we performe after regeneration?

A. Though God in mercy for Christs sake doe accept of our endeavours to please Him, yet our very best workes are stained with many imperfections [and therefore have need of forgivenesse, &c.] Luke 17.10. Rom. 7. 21. Esay 64.6. Tit. 3.5. Matth. 20. 10. 14. When the Scripture speaks of rewarding our works Mat. 10. 42. & Matth. 6.6. It is a reward of Grace not of Debt, Neh. 13, 22. Remember me, and spare me: The rewards of God must needs be full of Grace when he promiseth to reward Begging and praying: and a cup of cold water which is of little worth.

¶ It seems then that God doth receive us into his favour *without* any consideration of our *works*, of his meer *mercy* in Christ alone imputing his righteousness unto us, and not our frailties?

A. It is most true, for we are saved by faith in Christ without the works of the Law, Rom. 3. 28. Rom. 11. 6.

¶ But doth justification by faith make men despisers of good duties contained in Gods Law?

A. By no means, for faith is the very life and root of all good works; [and the reason why many doe not performe works of obedience, is, because they have not

not faith] Heb. 11. 7, 8, 17, 25, 27. Lam. 2. 22.
 Luke 17. 3. 5. Esay 7. 4, 12. 1 Pet. 3. 5. The
 more faith the more obedience.

Q. The Law being the rule of obedience
 we ought to be carefull to know it, and
 to lead our lives by it?

A. Yes: For both he that knowes it not,
 and he that obeys it not, shall be beaten
 with many stripes, Luke 12. 47, 48.

Q. How many Commandements be
 there?

A. Ten: Ten words, Deut. 4. 13.

Q. What sorts of duties doth the Law
 of God containe?

A. 1. Duties that immediatly concern
 Gods Glory and Worship in the foure first pre-
 cepts, 2. And duties that more immediat-
 ly respect our Neighbours good in the six last,
 Marke 12. 30, 31, 33. Matth. 22. 37. 40.
 Thus are the Ten Commandements divi-
 ded.

Q. What motives are there to stir us up
 to the keeping of this Law in all the
 points of it?

A. Two, first, because God is the Law-
 giver; God spake every one of those
 words, and where God hath a voyce to
 speake, we ought to have an eare to heare
 and an heart to obey: God sets his stamp
 upon

upon them all. *Iam. 4. 12. Heb. 2. 2. Rom. 7. 12.* The Law is holy, just and good.

Q. Why secondly must we carry an awfull regard to this Law?

A. Because He is Jehovah, our God, our maker, our deliverer, and therefore may justly challenge obedience at his creatures hands. [Love and feare ought to keep us in obedience] *Mal. 1. 6. Esay 5. 4. Deut. 10. 12. Ier. 2. 9, 13. 19. Mic. 6. 3. Esay 43. 23. 24. Deut. 7. 6. 11. Deut. 26. 17. 19.* [the strongest and sweetest bond of obedience is that relation between God and us.]

CAP. XXIX.

Q. The first Table of the Law of God containes foure Commandements, what is the summe and substance of it?

A. The first Table of the Law, teacheth and requireth 1. That I cleave unto God with my heart. 2. That I worship him with my soule and body in the duties of Religion and divine worship. 3. That I honour him with my Tongue and Life. 4. And that I carefully keep his Sabbath.

Of

Of the first Commandement.

Thou shalt have no other Gods, &c.

Q. **W**hat is the purpose of God in this first Commandement.

*Of spiri-
tuall and
inward
worship.*

A. That we should take *Jehovah* the only true God for our God, and set Him up in our hearts in his due place (*i.*) above the creature, to love and feare him, to serve, trust and obey him; [we must reserve unto him all that preheminance of honour, feare, love, and trust which is due to him as a God, and not to give any part thereof to the creature: To honour a King as if he were but a private person, is not to give him his due, because it is beneath his place, God must have his full preheminance in our hearts] *Marke 12. 29. 30. Matth. 4. 4. 10.* Thus does Christ expound this Commandement.

Q. What particular duties are commanded under this generall, that so God may be thy God?

**1. Know-
ledge.**

A. Five, first, I am hereby bound to know God in his nature, will and attributes, else I shall never love him, nor trust in him, *1 Chron. 28. 9. Rom. 12. 2. Iohn 17. 3. Rom.*

Rom. 10. 14.

Q. What 2^{ly} ?

A. We are bound to *beleeve* on him, to 2. *Trust*.
depend and *stay* our selves on him for e-
very good thing we need, not being dis-
heartned in our duties, nor *stepping* out to
false helps in evill times, *Ier.* 17. 5. 7. 2
Chron. 20. 20. *Psal.* 31. 6, 7. *Psal.* 111. 1, 2. *Iob.*
31. 24. *Jonah* 2. 8. *Dan.* 3. 16.

Q. What thirdly is here required?

A. I am bound to *love* and delight in 3. *Love*
him as the *chiefest* good, above father, lands,
credit, profit, or life it selfe, *Mat.* 10. 37.
1 Sam. 2. 29. *Matth.* 19. 22. 29.

Q. What fourth duty?

A. I am bound to *feare* him, to stand 4. *To fear*
in awe of his Majesty, not daring to of- him.
fend him in any thing for any respect.
[The object of godly feare, is the evill of
sinne, the offending of God] *1 King.* 8. 3-
12. *Esay* 51. 12. *Esay* 8. 2, 13. *Ier.* 2. 19. [In
all these God must have his *full* prehemi-
nence, for if we love, feare, trust, or de-
light in any thing *against* God, or above
God, then that is our God.]

Q. What fifth duty is required?

A. I am bound to *acknowledge* him and 5. *To con-*
to make outward *profession*, that God is the *fesse* him,
Lord whom we *serve*, that he is the gover-
nour

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nour, preserver and rewarder of all men
the searcher of all hearts, and that no
God can doe as he doth: [There is none
other to whom any of these can be appli-
ed] *Dan. 2. 47. Dan. 4. 37. 1 Chron. 29. 10,*
11. Esay 26. 13. 1 Cor. 1. 31. Marke 8. 38
Ier. 10. 6, 7.

Q. What is the thing here generally for-
bidden?

A. The thing here forbidden, is the gi-
ving of any *divine* honour to the creature,
the setting up of the creature in our hearts
to withdraw us from God.

Q. Tell me particularly who be the trans-
gressors of this Commandement?

*Ignorance
of God.*

A. Seven sorts of persons, first, all *igno-
rant* persons that either (a) naturally, or
(b) carelessly or willingly remaine *igno-
rant* of God and his will concerning us,
(a) *Eph. 4. 17, 18.* (b) *Iob. 21. 14. Iohn 3.*
20. 2 Pet. 3. 5.

Q. Who else?

*Disobedi-
ence.*

A. They that have knowledge severed
from *obedience*, such as professe to know
God, but in their works and waies deny
him. [These doe not take *Jehovah* for
their God.] *Tit. 1. 16. Rom. 1. 18.*

Q. Who thirdly doe sinne against this
Commandement?

A. All Atheists, and Idolaters, that is, all such as think there is *no* God, or that there be *more* Gods then one, or that God is like to any thing made by Art in Carving and Painting --- Also whosoever do give any *divine honour*, worship, and service to any *Creature*; All such persons be either Atheists or Idolaters; They fancy to themselves some *other* God. *Rom. 1. 23. Aſ. 14. 15. 1 Cor. 8. 3, 6, 10. Rev. 19. 10. Rev. 22. 0.*

*Atheisme
and Idolatry.*

2. Who fourthly?

A. All superstitious persons (that is) such as ascribe any spirituall or supernaturall effect (good or bad) to ceremonies and observation of things, the observation whereof hath no ground in nature, nor divine institution, [as the crying and flying of birds, bleeding at the nose, the Hare crossing us in our journey, &c. also in Religion, ascribing supernaturall and spirituall effects, worth, excellency, or acceptableness to ceremonies devised by man, as to annoynting with oile, signing with the crosse, sprinkling with Holy-water, consecration of Temples, Vestments, Altars, &c.] *Marke 7. 4, 5, 8. Col. 2. 21. 1 Sam. 4. 3. Ezek. 21. 19. 21. Jer. 10. 2, 3.* It is Gods prerogative to give grace, and also to institute any

Superstition.

any signe or token of Grace, or to make any thing to be an effectuall means of applying any spirituall good to the soule, and therefore it is an injury done to God, to ascribe that which is due to Him; unto mens inventions &c.

Q. Who fiftly be the transgressors of this Commandement?

Seeking to
Witches
for help.

A. All such as seek to Wizards, Witches, Conjurers, Southfayers, or to Saint or Angell for help. [All that step out to any unlawfull shifts in distresse, &c. all the doe forsake Jehovah, and cleave to the creature:] Deut. 18. 9, 10. Acts 8. 10, 11. 1 Chron. 10. 13, 14. Es. 47. 12, 13.

Q. Who sixtly?

Unbeleefe.
and de-
spaire.

A. They that doubt and despaire Gods truth and love made known, and will not commit their soules and estates to him: [It is a sinne to doubt and refuse any part of Gods truth and promises, the highest degree of unbeleefe is despaire.] Esay 7. 9. Heb. 3. 19. Mat. 6. 30. Iob. 20. 25. Matth. 8. 29. Iob. 27. 10. Iob. 15. 22. These deny God the Honour due to him.

To be a-
shamed of
God and
godlinesse.

Q. Who lastly be transgressors of this Commandement?

A. All that be ashamed of God, and deny him here before men in any degree,

in his word, waies, worship, children and ordinances, *Iohn* 12.43. *Luke* 22.57. 2 *Tim.* 4.16. *Matth.* 11.9. *Mark.* 8.38. 2 *Tim.* 2.12.

Q. What followes hereof?

A. That if we doe not make conscience of these duties, and care to avoid these sinnes, we be under the Law, (i.) under the sentence of it to be judged by it. [Where sinne reignes, the Law reignes, and is in force against thee.] *Rom.* 6.14.

CAP. XXX.

Of the second Commandement:

Thou shalt not make unto thee any graven Image.

Q. What is the purpose of God in this Commandement?

A. To preserve his outward worship pure and undefiled from all superstition and Idolatry, from all inventions of man, and to keep us to that intire manner of worship which himselfe hath appointed; so is this Commandement expounded in Scripture, *Num.* 15.39. *Deut.* 12.30,32. *Psal.* 106.38,39. *Esay* 8.20. Hence we learne, that

K

what

whatsoever is made use of, for the tending up our Homage unto God, or for the conveying of any spirituall efficacy from God into the hearts of his servants, it must have an *institution* from God, else we sinne against God who alone hath power to give any grace, and to appoint the means of obtaining it: The first Commandment requires that we worship the only true God, and that we doe not give his properties and honour to another: the 2^d Commandment prescribes the true manner of worshipping that true God.

Q. Well then, here we are forbidden to worship God after our own wits and wills what is particularly forbidden in this kinde?

i. Images for religious use.

A. 1. The making of any Image either of God, or of any creature for Religious use, (*i.*) to help us in our worshipping of God [the likenesse and representation of any thing whatsoever, is a false help and meane of worship.] *Exod.* 32. 1, 4. *Psal.* 106. 20. *Ier.* 10. 8, 14, 15. *Ezek.* 8. 10. *Ier.* 50. 38. *Ier.* 51. 17, 18, 19.

Q. It is unlawfull to make an Image of the Trinity, or of any Person in the Trinity?
Pictures of nity?

God unlawful.

A. It is utterly unlawfull, and a great dishonour to figure the incorruptible God

Sins against the 2^d Commandement. 133

God, by the shape of a base and corruptible man, or bird, or other creature, *Deut.* 4.15.16,17,18. *Rom.* 1.23. *Act.* 17.24,29. *Es.* 40.15,18,19. *Hab.* 2.8. [It abuseth our understandings, the party thinks there is some good in an Image, else he would not make it, and thats a lie: He lieth that shews me a Toad, and saies it is the picture of an Angel; so, &c. All the pictures of Christ in the flesh, as that of Christ on the crosse, and resurrection, are lies, false in their representations, and false in the conceit of any good by them.]

2. Is it lawfull to make the image of a man or Angell, or other creature to help us in the worship of the Creator?

A. It is utterly *unlawfull* to make or to have the likenesse of any creature for religious use, to serve God thereby, in, at, or before it. [To think that by doing any part of worship before an Image, one shall please God the better, or that it will be a meane of good unto us, this is to rob God of his due, what promise of Gods presence, audience or acceptance before an Image doe you finde in the whole Scripture? &c.] *Esay* 42.8. 2 *King.* 18.4. 1 *Iohn* 5.21. *Rev.* 9.20. *Ezek.* 8.10,11. *Acts* 7.43. 1 *Chron.* 14.12. *Deut.* 27.15. the congregation

K 2

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tion are bound to curse this man, v. 26.

Thou shalt not bow downe to them,
nor serve them.

Q. What is forbidden in those words?

A. 2. We are forbidden to give any honour or outward reverence to any Image as to come before it, to make our prayers, to bow the knee, to put off the cap, or to shew any token of reverence unto it: [It is a cursed thing to doe any honour to an Image in word, by speaking favourably of it, or in deed, as to put off the hat, to bow the knee, to give money and offerings for the maintenance of it, or to be at the feasts held in honour of the creatures, &c.] 1 King. 19. 18. Hos. 13. 2. 1 Cor. 8. 7. 10. with 1 Cor. 10. 14, 20, 21. Dan. 3. 5, 11, 18. Exod. 32. 5, 6. Ezek. 18. 6. Iudg. 6. 31. Esay 66. 3. 2 Chr. 25. 14. we must not kisse the Calves, nor blesse an Idoll.

2. All outward re-
spect done to Images.
vid. Cate-
chism.
Roman.
part. 3. c. 2

Q. What 3^{dly} is here forbidden?

A. All outward helping service tending to the honour, worship, and service of Saints, Angels, Images, or any other creature whatsoever; [as the building of Temples, dedicating of Daies, Altars, Garments, Priests, Feasts to them, and raising

3. All helping forward of Idolatry.

raising of money for the maintenance thereof.] *Hos.* 8. 14. *Hos.* 10. 1, 2. *1 King.* 12. 32, 33. *Esay* 46. 6. *Ex.* 32. 2.

Q. Under this grosse sinne of making and worshipping of Images are condemned all other superstitions and corrupting of Gods worship without an Image, Now how is Gods worship corrupted without an Image?

A. By will-worship, it is all such means and manner of divine worship as is not prescribed by God, but brought in by man: [It is wil-worship to observe what God hath not commanded, and to forbear what God hath not forbidden, for conscience sake,] as going to God by Saints; worshipping of Angels; vovves of continency, placing of holinesse in meats, daies, garments, and places. Lastly, the inventing or using of New Sacraments (as the Popish Masse, and the five new Sacraments) Adoration of the Altar, and of the consecrated Elements of Bread and wine: together with all religious Ceremonies and Rites in and about the worship of God, wherein is placed any holines, virtue, necessity, or efficacy: All such manners and formes of worship be abhorred of the Lord. *Col.* 2. 18, 21, 23. *2 Chron.* 28. 3, 4.

4. Will-worship & Humane Traditions.

136 Duties of the second Commandment.

1 King. 12. 33. Jer. 19. 5.

Q. Why are such things unlawfull?

A. Because they be imposed or taken up for Conscience sake, and made the matter of Gods worship according to the Traditions and Commandements of men without any Authority of God, Matth. 15. 9. 20. Es. 29. 13. Mark. 7. 4, 7. Act. 17. 25. To place Holines, or sin, or duty, in any inventions and ordinances of Men, is a superstition of deluded and seduced soules.

Q. What is the thing commanded in this precept?

A. That we worship God with a pure worship, that is, by those meanes, and in that manner as God himselfe hath prescribed. (as hath been shewed in the first question) Tel me next,

Q. What be the chiefe Parts of Gods outward worship under the New Testament?

A. They be foure, First, the (a) Preaching and hearing of the word. 2^{dly}, The exercise (b) of prayer publique and private. 3^{dly}, The (c) administration of the Sacraments. 4^{ly} And singing of (d) Psalmes. (a) Act. 2. 42. Luke 4. 16. Act. 13. 15. (b) 1 Tim. 2. 1, 8. Act. 16. 13, 16. 1 Cor. 1. 2. (c) 1 Cor. 11. 23. (d) For singing

ing of Psalmes read. 1 Cro. 16. 7, 9. Act. 16. 25. 1 Cor. 14. 26. with 1 Cro. 25. 3. Col. 3. 16.

Q. In what manner must this worship of God be performed?

A. First, for the inward man, each part Care of of Gods worship must be performed, 1. In the inward man
(a) faith, with feeling affection, (b) 2. And ward man with a cleane heart, 3. Not (c) resting in in Gods the worke done, but desiring to please God, worship. and expecting a blessing by them, (a) Rom. 14. 23. 2 Chron. 17. 6. Psal. 63. 1, 2. Psal. 84. 2, 6. (b) Ezek. 33. 31, 32. Matth. 15. 8. Ezek. 14. 3. Psal. 50. 16. EJay 1. 11. Iob 16. 17. (c) Jer. 7. 4, 10, 11. Hos. 7. 14. Zach. 7. 5. Mal. 1. 7, 8, 13, 14. Mal. 3. 14. 1 Pet. 2. 2. [Exercises of Religion must be performed not only as a duty, but as a meanes of grace.]

Q. How must Gods worship and service be performed by the outward man?

A. With such humility and reverence, And of as becomes people that have to doe with the outward man
an holy Lord God, Heb. 12. 28, 29. 1 Cor. 11. 22, 28, 29. Acts 20. 9. [It is a sin either to disuse or to neglect the outward worship of God, or to performe the same carelessly. Reverend Gestures of the Body, as Kneeling, Bowing, lifting up of Hands and Eyes, putting off the Hat, &c. are for-

138 *Duties of the 2^d Commandment.*

bidden to be given to an Image, therefore they are commanded to be given unto God.]
1 Cor. 15. 13. 2 Sam. 6. 3, 7, 8.

Q. What duty is here required as an helpe to further the outward worship of God?

A. We must provide all such means, by which the worship of God may bee erected, defended and maintained, Mal. 1. 10. 1 Cor. 9. 13. 14. [We must plead for Religion, and be at cost for it, take away Arts, Tongues, Schooles, Colledges, and Maintenance, you will soon have no preaching, nor any worship of God.

Q. Why should we be so carefull to avoid Image and wil-worship?

A. Because such persons be indeed betrayers of God, however they say, they do it with good intentions, and in greater honour and reverence to God; [As the unchaste Wife doth not love her Husband, what ere she professe.] Prov. 6. 34, 35. Hos. 2. 2, 13. 2 Chron. 19. 3. Esay 30. 1. God will visit this iniquity of the Fathers upon the Children to the third and fourth generation of them that Hate him.

CAP. XXXI.

Of the third Commandement:
Thou shalt not take the name of &c.

2. **W**Hat is the drift of this third Commandement?

A. To provide for the glorifying of Gods great name, in our tongue and doings, that we so *behave* our selves as God in all things may be glorified. [This Commandement directs us to an holy use of all religion, and of every thing upon which God hath set his name.] 1 Pet. 4. 11. Levit. 10. 3. Iohn 2. 16. Ezek. 22. 26. Mal. 1. 13. Ezek. 8. 12. Ezek. 18. 2. 19. Deut. 28. 58. Mat. 5. 16. Mat. 6. 9. Iohn 11. 4. Iohn 15. 8.

Gods name	}	In an Oath,
is taken in		or
vaine, either		Without an Oath.

2. How many waies is it taken in vaine in an Oath?

A. Foure, first, by *vaine* and *needlesse* and *customary* swearing in mens common talke: Oaths cannot come *unawares* from a gracious

cious heart, much lesse ordinarily. Eccle.
9.2. Jam.3.12. Matth.5.34.37. Ier.6.7.

Q. How secondly?

Of Perju-
ry.

A. By false swearing, as when we (a) as-
firme a falsehood, or deny and conceale
the truth, (b) or falsifie what we have pro-
mised by oath. [This is called perjury.
(a) Zach.5.4. Mal.3.5. Levit. 5.1. Zach. 8.
16,17. (b) Psal.15.4. Ezek.17.16.18. with
Judg.9.20. 56. 57. 2 Sam. 21. 1.7. with
Josb.9.15. Men are perjured when they
goe from what they have promised by
Oath, as well as when they sweare an un-
truth.

Q. How thirdly?

A. By wicked swearing, (i.) when by
an oath or vow we binde our selves to doe
evill, to doe any thing against charity,
piety, justice, duty; [as that I will not
come to such a mans house, or that I will
be revenged on him; Also all sinfull com-
binations Covenants and Oaths, to hide
vill, or to set up any pretended good, con-
trary to Authority, Law, and duty, or
contrary to any former Oaths and Pro-
testations, All this is wicked swearing,
for Gods ordinance must not be a bond of
iniquity] 1 King.19.2. Acts 23.12. 1 Sam.
25.22. Hos. 10. 2,3,4. See Junius and
Diodec

Diodate in loc.

Q. How fourthly doe men take Gods name in *vaine* in an Oath?

A. When they sweare by the creatures as many doe by their Faith and Troth, by the Masse, by their Drink, or as I live &c. [vainly, customarily, or in passion] Matth. 5. 33. 34. Iam. 5. 12. For these things men are damned. Am. 8. 14. Zeph. 1. 5. Esay 45. 23.

Q. But is it not lawfull to sweare before a *Magistrate* for the maintenance of truth, justice and peace among men?

A. Yes, 1. provided that we sweare in truth, (the thing sworne or vowed must be a *known truth*;) 2^{dly}, In judgement (as becomes a wise Christian:) 3^{dly}, In righteousness (not to the hurt of another.) Jer. 4. 2. Ex. 22. 10. 11.

Q. Is it not lawfull to make a *vow* and promissory Oath, whereby we binde our selves to God to performe the thing that is gone out of our mouthes?

A. Yes it is with these *two* conditions. *Of a vow.*
First, that the *thing vowed* and promised be lawfull to us, and within our power and callings to performe: [Else we take Gods name in vaine if we binde our selves to doe that which is not in our power, or not lawfull]

142 *Three conditions in an Oath, & in a vow.*
full for us in our places to performe; and
therefore to vow single life, absolute and
blinde obedience to superiors, as Popish
Priests doe, or to *vow* any thing against
our duty, callings, former Vowes and
Oathes, they be all unlawfull, and to be
broken.] *Numb.* 30. 3. *Jer.* 44. 25. *Psal.*
24. 4.

Q. What second condition is required in
a vow and solemne protestation?

2. A. Because all lawfull Vowes must be
performed, therefore we should foresee
and consider, how meet, lawfull and pro-
fitable the Oath will be before we swear,
that so we may safely performe our
vowes: [our promissory Oaths must be
with much caution and condition: It is a
sinne not to performe a lawfull Vow.]
Iosh. 9. 14, 15. *1 Sam.* 14. 44. *Iosh.* 2. 19. *Gen.*
24. 5. *Judg.* 11. 31. a rash vow.

Q. How is Gods name taken in vaine
without an oath?

1. A. First, by foolish, light, irreverent
speaking of Gods (a) will, titles, and at-
tributes, or of his (b) word, and (c)
workes; [As in foolish admirations, O
Lord, O sweet Jesu, Lord have mercy upon
us, I never saw the like! 2^{dly}, When
gamesters thanke God for their good luck.

3^{dly}

3^{dly}, When men jest with Scripture-phrases.
 4^{ly}, when men speak reproachfully of Gods decrees, (as if I be predestinated I shall be saved, if not I shall be damned, doe what I can, &c.) (a) Rom. 9. 19, 20. (b) Iohn 6. 60. Jer. 23. 34. Acts 17. 32. (c) Gen. 4. 24. Mar. 3. 22, 29, 30. Esay 36. 20. Mic. 3. 11. Zach. 11. 5.

Q. How 2^{dly}?

A. When men have *curfings* and imprecations in their mouthes [as a pox, or a plague on thee, the Divell take thee, &c. It is a sinne to wish a curse to our selves or others, as God damne me, would I were hanged &c.] 1 Sam. 17. 43. 2 Sam. 16. 7.

Q. How thirdly?

A. When we apply the name *Iesus*, or any other name of God, or any sentence of Scripture, to charmes, sorcery, or other supernaturall uses; [as to drive away Divells, to doe cures, to sanctify creatures not sanctified by God, as to baptise Bells &c. this is a false application of Gods word.] Act. 19. 13.

Q. How fourthly?

A. When we goe about to imitate the miraculous, and extraordinary works of Christ and the Apostles; [as the Popish exorcisme, *ex tempore* Prophecyng of men un-called

called and ungifted, laying on of hands to give the Holy Ghost; to make empty signes without effects following, &c. This is a misapplication of Gods power without promise or warrant, exposing of Religion to contempt, and a taking of Gods name in vaine.] *Acts 19. 13. Act: 8. 18. 19. 1 Cor. 14. 31. 31.*

Q. How 5^{ly} is Gods name taken in vaine without an Oath?

5.

A. When we performe any part of Gods worship carelessly and perfunctorily; [As when we pray without understanding and good sense, or for fashion and ostentation; when we preach without preparation, and for civill complement or vaingloriously; when we receive Sacrament, because 'tis the use at certain times in the yeare, &c. Now is Gods name taken in vaine by us though we seem to honour him.] *Ier. 48. 10. 1 Cor. 14. 11. see Eccl. 5. 1, 2. Mal. 1. 13. 2 Tim. 2. 15. Phil. 15. 16. Luc. 8. 18.*

Q. How lastly is Gods name taken in vaine without an Oath?

6.

A. When we put Gods Name, Cause, and Religion upon our own wordly, carnall and base ends and enterprizes, (when Religion is made a cloake to carry on, or to cover any vile and unjust actions, Then is Gods

Gods name in vaine without an Oath. 145

Gods name taken in vaine] Ier. 7. 9. 10. 11.
Mic. 3. 11. Mat. 23. v. 14. 2 Sam. 4. 8. 11.
They put the name of God upon their
wicked murther, saying, the Lord hath a-
venged thee of Saul: with 1 Sam. 26. 8.

Q. Why must we be carefull of this
Law?

A. Because God holdeth all prophaners
of his name for most vile persons, who
though they escape punishment amongst
men, yet shall not escape Gods wrath:
[They are under the Law, in whomsoever
any of these sins reigne.] God will not
hold him guiltlesse that taketh his name in
vaine.

CAP. XXXII.

Of the Sabbath } 1. Institution,
day we consider, } 2. Change, and
the } 3. Celebration of it.

Remember the Sabbath day.

Q. **W**hat is the purpose of
God in this Commande-
ment?

A. God will have every seventh day set
apart, and observed to his honour and
worship

worship in the duties of Religion, and not spent to our pleasure or profit. [It must be separate from other daies.] Ezek. 22. 26. Esay 58. 13, 14. The Sabbath was instituted chietely for the publicke worship of God. Ex. 34. 21.

Q. Is this Law of keeping one day of seaven for an holy rest still in force?

A. Yes, it hath been from the beginning, and shall continue to the end of the world, and it is not in the power of man to alter this proportion of time, [as to make the day of rest to be sooner or later, as once every fifth or on every eight day.] Gen. 2. 2, 3. Heb. 4. 3, 4. Exod. 16. 22, 23. Matth. 5. 18. [God created seaven daies and no more, and God rested from the beginning.]

Q. Touching the change of the day. The observation of the Lords day for the Sabbath, is it from Heaven or of men?

A. It is of God who changed the day, though not the number of the day, to the first of the week called the Lords day, Acts 20. 6, 7. 1 Cor. 16. 2. Rev. 1. 10. Iohn 20. 19, 26. [This is a rule, look what hath been continued downe to us by the uninterrupted practice of the Churches in all ages from the Apostles times, and the first

linke of that chaine, (*i.*) the example, practise, ground, reason and analogy thereof is found in Scripture; that is to be acknowledged of *divine* authority, and not meerely of man; now such is this of the Lords day, and baptizing of Infants; the Commandement *limits* out the *quotient*, and God by particular *designation* hath pointed out the day, from which none but God can againe alter it.]

For the celebration of the Lords day, two sorts of duties are required of a Christian:

Some { Before the day come.
When the day is come.

Q. What is required of us before the day come?

A. We must remember it: (*i.*) we must be *mindefull* of it before hand; so to contrive and order our *affaires* and *affections*, that they may not hinder us in the Lords worke on the Lords day, *Exod.* 16. 5, 23.

Q. What follows hereof?

A. Thererore it is a sinne, first, to reserve some *old choares* or *journies* or merry meetings to that day: secondly, to *encumber* our selves with more businesse then we can conveniently dispatch in six daies; [As to take in more work, more writing,

T.

more

more Merchandize, &c. In this kinde
Brewers, Tailors, Millors, Treaders of
Wine-fats, and men of other occupations
doe greatly offend, as many as doe not
order their businesse to end with the weeke,
that so their *calling* may stand still, and
their hearts be fitted to meet God in his
Ordinances.]

Q. When the day is come, what is our
duty?

A. It is twofold: First, we must rest
from all businesses of our callings, in
heart, in act and in tongue, both we and
ours; [The Law is spirituall and binds
the inward man] Neh. 13. 15, 16, 17. Exod.
34. 21. Exod. 31. 15, 16. Jer. 17. 24.

Q. What secondly?

A. This rest must be an *holy* and san-
ctified rest, it must not be a *brutish* rest.
[There is a difference between the rest of
an Oxe and of his Master.] Esay 58. 13.

Q. What duties are required to an *holy*
rest?

A. Foure: first, we must prepare our
selves for a publick worship in the morn-
ing by *examination* of our wants and waies
and by *Praier*, both by our selves alone,
and with our families, for Gods blessing
on the ordinances, for the edification of
our

our selves and others; [They that come without praying, goe away usually without a blessing] *Exod. 19. 10.*

Q. What second duty is required?

A. We must be diligent to come to the publick assemblies, *timely, reverently,* and with our company if we have any, *Acts 15. 21. Luke 4. 16. Ez. 46. 10. Acts 10. 33. Ps. 42. 4. Heb. 10. 25.*

Q. What thirdly?

A. I must religiously joyne with the congregation in the duties there performed, as in (a) Prayer, (b) praying and singing, (c) attending to the word read or Preached, and (d) participation of the Sacraments, *Eccles. 5. 1. 1 Cor. 14. 26, 27.* (a) *Acts 16. 13. Matth. 18. 19.* (b) *2 Chron. 5. 13. Col. 3. 16.* (c) *Acts 13. 15, 16. Luke 4. 20.* (d) *1 Cor. 11. 21. Acts 2. 42. Acts 20. 7.* [It is a fault in the congregation to divert our selves from the exercise in hand to private reading, or talking, or gazing about; we must make one in every exercise of Gods worship.]

Q. What fourth duty is required to the sanctifying of a Sabbath?

A. After the assembly is dismissed, I must spend the other time in meditation and reading of Gods word, in prayer,

and conference of that we have heard to the edification of our selves and families, *Act. 17. 11, 12. 1 Cor. 14. 35. Gen. 18. 19.* [These be the duties of the day.]

Q. Is *all* work simply unlawfull to be done on the Sabbath day?

3 Sorts of
works
lawfull on
the Sab-
bath day.

A. No, workes of *mercy* to (a) man or beast, (b) workes *about* the worship of God, and workes of *true necessity* may be done; [God will have *mercy* rather then sacrifice: It is therefore lawfull to ring bells to call the people together; to travel to a Sermon, to *dresse* our meat, to Milk our Kine, to set *watch* and *ward*, and such things as belong to the meet comfort of mans life; man is not made for the Sabbath, but the Sabbath for man.] (a) *Luke 13. 11. 15. Luke 14. 1. 5. Exod. 12. 16. 1 King. 8. 65. Matth. 12. 1. 7. 11. (b) Matth. 12. 5. Neh. 13. 19. Iohn 7. 23. 2 King. 4. 23.*

Q. Why must we be carefull of this Law?

A. Because if we make conscience of the Sabbath day, we shall be *blessed* in our *soules*, and in the labours of the week daies. [Tis a *blessed* day, the day is not capable of blessing or a curse in it selfe, but to the *observers* of it, it is a day of blessing.] *Esay 56. 4. 6. Neh. 13. 18. Jer. 17. 24. 25.*

CAP. XXXIII.

*Of the fifth Commandement:
Honour thy Father and Mother.*

THis Commandement shews our duty as we stand in *relation* one to another, as the duty of Children, Servants, Wives, Subjects, and the *reciprocall* duties of Kings, Husbands, Masters, Parents, Eph. 6. 2. 4. 9.

Q. Who are meant here by Father and mother?

A. Not only our *naturall* Parents, but all such as God hath linked to us, and set over us in office and authority or other prehemidency above us, Esay 49. 23. Job 29. 16. 2 King. 5. 13.

Q. What is meant by *honouring* of them?

A. It is to render unto every one his dues, (i.) such *respect* as is due to his place, calling or other dignity and preheminance which God hath bestowed on him, and will have to be acknowledged in him, Rom. 13. 7. 1 Pet. 2. 13. 1 Pet. 5. 5. Gen. 41. 40, 43.

To begin with the duties of Parents and Children.

152 Duties of Parents to their Children.

Duties of
Parents.

Q. If I be a Parent what is my duty to my Children?

1.

A. The duties of Parents to their Children be five: First, to (a) *nurture* them in the knowledge and feare of the Lord, to traine them up to Heaven, to *instruct* them in their duties, and to (b) *observe* and correct their vicious inclinations, (a) Eph. 6. 4. Deut. 6. 7. 2 Tim. 3. 15. (b) Prov. 19. 18. 1 Sam. 3. 13. 1 King. 1. 6.

Q. What is the 2^d duty of Parents?

2.

A. In all things Parents must shew themselves *patternes of Godlinesse*, and not bane their Children by their irreligious examples, which makes both their own *counsels at home*, and the helps of education *abroad*, to be unfruitfull unto them. Ps. 131. 2.

Q. What third duty?

3.

A. Parents must *cherish*, protect and provide for their Children of substance *honestly gotten*, 2 Cor. 12. 14. Gen. 30. 30. Job. 7. 24.

Q. What fourth duty belongs to Parents?

4.

A. When their Children are grown up, to fashion them to good (a) *manners* to assist and direct them in *choice* of their (b) *callings*, and (c) *Marriages*: [And in other

other things wherein children want help of Governours] (a) Job 32.6. 2 King.2. 23. Job.29.8. (b) 1 Sam.1.28. (c) Gen. 24.2. 1 Cor.7.38.

Q. What fifth duty?

A. Parents must not (a) *provoke* nor discourage their Children, by disgracing or reviling them, (b) nor by *withholding* things necessary for them, nor by *unequal* loves, making a difference of Children upon outward respects, to the just griefe of the other, (a) Col.3.2 1. Eph.6.4. (b) Gen. 37.4. Deut.21.15. 17.

Q. If I be a Child, what is my duty to my Parents?

A. The duty of Children to their Parents is *three fold*: First, to *love*, reverence and obey them, though they be poore folkes, Eph.6.1. Mal.1.6. Luke 2.51. Prov. 30.17.

The Childs duty.

1.

Q. What's the 2^d duty of Children?

A. Not to (a) *wast* their Parents, but to support and (b) *cherish* them in all their wants and weakneses, (a) Prov. 19. 26. (b) Matth. 15.4.6. 1 Tim.5.4,8. Gen. 47.12. Iohn 19.27.

2.

Q. Whats the third duty of Children?

3.

A. To receive the *instructions* and *corrections* of their Parents, and not to grieve them

them by obstinacy & stubbornnesse, *Deut.* 21.18,19.

Q. What followes hereof?

A. They be *naughty* children, (children of *Belial*) that (*a*) *inwardly* despise, or (*b*) *outwardly* revile, mock and disobey their Parents, causing shame and griefe unto them by their unkindenesse, unthankfulness, and other licentious living, (*a*) *Deut.* 27.16. (*b*) *Lev.* 20.9. *Gen.* 9.22.25. *Rom.* 1.30.

CAP. XXXIV.

The duty of Masters and Servants.

Q. **I**F I be a Master, what is my duty to my servants?

A. There be *four* duties of Masters: First, they must give to their servants things *equall* and just, (*i.*) *equall* (*a*) *commands*, *equall workes*, (*b*) *equall wages*, taking (*c*) *care* of them both in *sicknesse* and in *health*; [*Avoiding cruelty and hard usage, contenting themselves with that which a well minded servant may with a good conscience and honest care performe.*]
 (*a*) *1 Cor.* 7.23. *Exod.* 5.18,19. *2 Sam.* 24.4. (*b*) *Mal.* 3.5. *Iam.* 5.4. *Deut.* 24.15. *Gen.* 31.

31.6,7,12. (c) 1 Sam. 30. 12,13. Prov. 31.
15. Matth. 8.6.

Q. What's the second?

A. Masters must not be froward and threatening to them: [Rebukes must be sparing, and with moderation, else our service will be their bondage.] Eph. 6.9.

2.

Q. What's the third?

A. Masters must heare the cause and grievances of their servants, Job 31. 13,14, 15.

3.

Q. What is the fourth duty of Masters?

4.

A. They must chuse, (a) and encourage goodly servants, or else labour to make them such by (b) instructing them, by rebuking and restraining them from ill companies; [Such as have spent their time with us with love and fidelity, the greatest reckoning is to be made of them.] Prov. 27.18. Acts 10.2,7. Psal. 101.6,7. Gen. 30. 27 Gen. 18. 19. Exod. 20.10.

Q. If I be a Servant, what is my duty to my Master?

A. There be three duties of Servants: First, they must doe service to their Masters faithfully, willingly, desirous to please them well in what they doe, not crossing and answering againe, not slubbering over businesse for fashions sake. Eph. 6.5,6,

1.

7.

7. Gen. 31. 6. Tit. 2. 9.

Q. What's the second duty of Servants?

2. A. They must not filch and purloine, but procure their Masters credit and profit what they can, Tit. 2. 10. Gen. 31. 38, 39. 2 Sam. 12. 28.

Q. What's their third duty?

3. A. They must submit to the instructions and beare the rebukes of their Masters without stomacke and murmuring, 1 Pet. 2. 18. Gen. 16. 9.

Q. This is the servants duty, what followes hereof?

A. Therefore they be naughty servants, that be idle and slothfull, and untrusty, not caring for their Masters credit or profit, or whether they be pleased or displeased.

The duty of Kings and Rulers, and Subjects under them.

Q. What is the duty of Kings and Rulers?

1. A. They must study to preserve the people in (a) wealth, (b) peace and godliness, protecting them from wrongs, and they themselves must not (c) oppresse them in any kind by violence, or (d) wrestling of judgement, (a) 2 Sam. 1. 24. (b) 1 Te

2. 2. Deut. 17. 17. (c) Ezek. 46. 18. 2 Sam. 23. 3. Mic. 3. 9, 10, 11. Mic. 7. 3, 4. 2 Chron. 16. 10. 2 Chron. 10. 4. (d) Am. 5. 7.

Q. What other duty is there of Kings and Magistrates?

A. They must be a terror to the evill, and an incouragement to the good, Rom. 13. 3. Am. 5. 10. Mic. 3. 2. 2.

Q. What is due from Subjects and inferiours to their Kings and Rulers?

A. First, obedience to all their lawfull Subjects commands [In the Lord] Tit. 3. 1. 1. Pet. 2. duty. 13. Eccl. 8. 2. for the Lords sake, and in 1. regard of the Oath of God.

Q. What secondly?

A. We must render unto them their dues of Tribute and custome, as it doth belong to them by any right of Law, Statute, custome, or otherwise, Rom. 13. 4, 6, 7. Mat. 22. 21. [Tribute is a duty, not a curtesy, and men sin if they withhold it, for they attend continually upon our good.] 2.

Q. What followes hereof?

A. They are naughty people that (a) inwardly despise, or (b) outwardly curse and revile, or disobey, and (c) rise up against their Rulers, or withhold their dues, (a) 1 Sam. 10. 27. Eccles. 10. 20. 1 King. 21. 13. (b) Acts 23. 5. Iosh. 1. 18. (c) 1 Sam. 24. 6.

Q.

Q. But is it lawfull in no case for Subjects to rise up in Armes against their lawfull Sovereigne?

A. No in no case, (a) No *supream* Power whatsoever or wheresoever residing ought to be resisted by those that are under them. (b) especially if they have sworn Allegiance unto them. (a) 1. Sam. 24. 6. Ro. 13. 2. Whosoever resisteth the Power, resisteth the Ordinance of God: The Powers are not from *beneath*, but from *above*, *Ib.* 19. 11. There is no power but of God. Ro. 13. 1. with Ps. 82. 6. He is the *minister* of God. Rom. 13. 4. God is the *Sovereigne* Lord of the whole earth, and Kings are his *deputies* and *Vicegerents*, in them God is resisted, and they that resist shall receive to themselves damnation. Prov. 30. 31. 32. *and a King* against whom there is no rising up. If we cannot with good conscience obey them, yet we must be subject, and submit unto them. 1 Pet. 2. 13, 14, 16. (b) Ezek. 17. 15. 16. Judg. 9. 19, 20, 24, 45. 56, 57. see.

CAP. XXXV.

Duties of Husband and Wife?

THE duties of Husband and Wife, some be *common* to them both; some *peculiar* to the Man or Woman alone.

Q. What be the duties of Man and Wife, *common* to them both?

A. Five: first, for our choice, we must Marry in the Lord (*i*) with such as joyne with us in the faith and worship of the same true God, 1 Cor. 7. 39. 1 King. 11. 2, 4, 7, 11. 2 Chron. 21. 6. Gen. 24. 3, 6, 2 Cor. 6. 14, 15, 16. Mal. 2. 11.

Q. What secondly is their duty?

A. To pitty and doe good each to the soule of other, to bring one another from error and darknesse, to be heires of the grace of life, 1 Cor. 7. 16. 1 Pet. 3. 7.

Q. What thirdly?

A. Mutuall helping each of other in counsells, care and bearing the burthen of the family; especially they must as *yoake-fellowes* joyne together in setting up Religion in the family: [They must draw in one yoake, and one way in all good things; the burthen must not be cast on one, through

160 *Duties of Husband and Wife.*

through the sloth, nicenesse, voluptuousnesse and pride of the other.] *Gen.* 2. 20. 24. *1 Sam.* 25. 17, 24, 25.

Q. What fourthly?

A. They owe one to another conjugall
(a) love and loyalty, whereby they must love and delight one in another above all others, (b) bearing one anothers burthens and infirmities [As sicknesse, fillinesse, poverty, frowardnesse, and not by rigorous churlish and hardning waies to vex another.] (a) *Heb.* 13. 4. *Gen.* 20. 16. *1 Cor.* 7. 12, 13. *Eph.* 5. 28, 29, 31. (b) *Col.* 3. 19. *Gen.* 16. 6.

Q. What fifthly is their duty?

A. Mutuall benevolence in a moderate and seasonable use of the marriage bed
1 Cor. 7. 4, 5. *Levit.* 18. 19, 25. *1 Thes.* 4, 5.

Q. What is the duty more peculiar to the Wife?

A. She must be (a) sober-minded in all things, discreet, (b) keep at home, (c) obedient to her Husband, and (d) of a gentle and meeke spirit. [It is a false commendation of women to be of a great spirit, to take upon them over their Husbands, to ruffle it, and bring him under leave that for *Zipporah* and *Voshti*, *Exod.*

25, 26. Hest. 1. 12, 17.] (a) Tit. 2. 4, 5. (b) Prov. 7. 11. 1 Tim. 5. 13. (c) 1 Tim. 2. 12. Gen. 3. 6. Col. 3. 18. (d) Prov. 31. 26. 1 Pet. 3. 3, 4. [A cheerefull, curteous, modest, milde spirit becomes a Christian Woman; a Christian Wife must not be fullen, or taunting, not bitter nor captious and untractable, nor domineering, nor vaine in false adornings of haire, naked breasts, costly attire, and such like shewes and witnesses of an ungoverned and unsanctified heart.]

2. What is the duty more peculiar to the Husband?

A. To dwell with the Wife according to knowledge, giving honour to her as to the weaker vessell (i.) not overbearing any thing contrary to her credit, place and comforts; But fitting imploiments according to her abilities, making up in love and wisdom, what is defective in her weaknesse, 1 Pet. 3. 7. [What beautifull Christians should we be, if we were careful to performe and shew the power of Religion in discharge of the duties that belong to us in our severall relations; he is an hypocrite that is forward in common duties of Christianity, and is not alike carefull of the particular duties belonging to his relation and calling.]

There

There be other relations of men who ought to give honour one to another, as *Pastors and People*, young and aged, rich and poore &c.

Q. If I live under a *Pastor* or *Minister* of Gods word, what is my duty to him?

- A. The *Peoples* duty to their *Ministers* is threefold. First, to (a) esteeme them very highly in love for their works sake. Secondly to (b) provide them liberall and honourable maintenance to uphold the dignity of their callings. (a) 1 *Thes.* 5. 12, 13. 2 *King.* 4. 10. *Gal.* 4. 13, 14. *Ier.* 38. 4. 9. (b) 1 *Cor.* 9. 6, 10, 13, 14. 1 *Tim.* 5. 17. That double honour is spoken of their maintenance; it is a sin to make him a poore despicable man. *Gal.* 6. 6. in all good things.

Q. What is the third duty of people to *Ministers*?

3. A. To suffer themselves to be guided and amended by their wholesome and faithful doctrines, *Heb.* 13. 17. 2 *Tim.* 4. 15. [These are not duties of curtesy and good nature but of conscience before God, who will require a strict account of all the derisions, slanders, hard usage, and uprisings against their *Ministers* persons, callings, doctrines and godly admonitions, as if it were a glory to keep them under, or to carry on a foot

a foolish disorder against them, &c. Hos. 4.
4. Mat. 22. 6, 7. 2 Chro. 36. 16, 19. Act. 4. 2;
3, 24. Rev. 11. 5. see 1 Cor. 4. 11, 12, 13.
Jer. 26. 15.

Q. What is the Ministers duty to the flock?

A. He must goe in and out before them in a (a) blamelesse conversation, and (b) feed them with wholesome doctrine, (c) plainly, diligently, (d) and faithfully, separating between sheep and goats; between pretious and vile, having (e) compassion on the ignorant, and them that be out of the way, (a) 1 Tim. 4. 12. Tit. 1. 6. Levit. 21. 4. 21. (b) Tit. 1. 9. 2 Tim. 3. 16. Jer. 23. 28. (c) 2 Cor. 4. 2. 2 Tim. 2. 2. 25. 2 Cor. 12. 15. (d) Ezek. 13. 10, 19, 22. Jer. 15. 19. (e) Mat. 9. 36, 38. Zach. 11. 15. Heb. 5. 2.

Q. There be whom God hath made eminent above us in gifts of minde, birth, age or estate, and we must honour whom God hath honoured, what is our duty to such?

A. To acknowledge their gifts, and reverence their persons, especially if they be found in the way of righteousness, Levit. 19. 32. Prov. 16. 31. Esay 3. 5. Dan. 2. 48. 1 Tim. 5. 1.

Q. And what is their duty back againe to Inferiours?

M

A. They

A. They must not *disdaine*, nor despise others that be *below* themselves in gifts or estate, but rather to be *beneficiall* to them, by their countenance, good example and best use of their gifts, *Jam.* 2. 2. *Iob* 29. 15, 16, 17. *Luke* 8. 3. *1 Tim.* 6. 17. *Tit.* 2. 2. [All talents are given for use, as the eye receives not sight for it selfe, nor the stomach meat for it selfe, but for the body.]

Q. Because all men are to be *honoured*, and we must not doe any thing whereby our brother is set at *nought*, tell me how *equalls* ought to behave themselves one toward another: [As fellow-servants, fellow-Ministers, fellow-Citizens?]

A. They must be *curteous* one to another and *respectfull*, giving honour one to another, not provoking, envying, disgracing one another, *1 Pet.* 2. 17. *Rom.* 12. 10. *Mat.* 23. 6. *Gal.* 5. 26.

Q. Why must we be carefull of this Law?

A. Because God hath *annexed* outward blessings to the conscionable performance of the duties herein contained, namely *long life* and *wel-being*; [It shall be well with thee, and thou shalt live long.] [we must take all outward promises with this condition, viz. so farre as they shall be expedient]

pedient for the health of our soules, and not to the hurt of them; Gods children have long life, health, &c. or the blessing of them.]

CAP. XXXVI.

*Of the sixth Commandment:
Thou shalt not kill.*

2. **W**hat is the *purpose* of God in this sixth Commandement?

A. 1. To provide for the safety and preservation of mans life, 2. And it forbids all unmercifulnesse and cruelty, whereby the life, or well being of the life of another is prejudiced and impeached : [We must not 1. *harm* our own or anothers life, 2. nor wish in affection any impairing of the same, nor 3. signify by tokens any such desire.] Matth. 15. 19.

This Commandment is *broken* { Inwardly,
Outwardly:

Q. How is it broken inwardly?

A. Two waies. First, by rash and unadvised anger. [Now anger is an inward motion of displeasure against another, inclining the heart to wish or practise evill to another;

another; there is a just anger against the finnes of others, but unfull anger is that which is conceived upon surmises and false causes, or else is excessive in the measure and continuance, or evill in its effects moving us to doe evill.] *Matth.* 5.22. *Eph.* 4.31. *Iam.* 1.19.20. *Prov.* 14.29.

Q. How 2^{dly}?

2. A. By hatred and malice, envy and desire of revenge against another. [This is the murther of the heart.] *1 Iohn* 3.15. *Col.* 3.8. *Rom.* 12.19. *Obad.* v.10.12.

Q. Is all revenge unlawfull?

A. All private revenge is unlawfull but God hath set the Magistrate in his stead to take vengeance upon a malefactor, and to right our wrongs for us, *Prov.* 20.22. *Rom.* 13.4. *Rom.* 12.17. *1 Sam.* 25.26,37.

Q. How is this Commandement broken outwardly?

1. A. Many waies: First, when the murther of the heart doth breake forth and discover it selfe in dogged and wrathfull lookes and gestures, *Matth.* 5.22. *Raca.* *Gen.* 4.5. *Matth.* 27.39. *Psal.* 22.13. *Gen.* 21.9. *2 Sam.* 13.15. [All disdainfull and scornfull carriages, as the fleering of the countenance, laying out of the tongue, grinding of the teeth, biting the nails shaking

shaking the head, stamping with the foot at one, or any other gesture and carriage whereby thy brother is set at naught, is a sinne against this Commandement, this is to say *Raca*]

Q. How secondly?

A. When the wrath and malice of the heart breaks forth into evill speeches, as (a) railing, (b) scoffing, (c) brawling and chiding, (d) accusing, upbraiding (e) and threatning, &c. [These shew the venome and rancor of the heart, and are the murder of the tongue, this is to say, Thou foole.]

(a) *Psal.* 59. 7. 2 *Sam.* 16. 8. (b) *Matth.* 27. 40, 43. 2 *King.* 2. 23. (c) *Eph.* 4. 31. *Tit.* 3. 2. (d) *Psal.* 52. 4. *Ezek.* 22. 9. (e) *Acts* 9. 4. In all which places you see that Railing, Scoffing, Brawling, Accusing, Threatning, and such like, are here forbidden.

Q. How thirdly doe men sin against this Law?

A. When anger and fury breaks forth into blowes, so that we strike, wound or maim another, *Act.* 23. 3. *Exod.* 2. 13. *Exod.* 21. 18. 20. 22.

Q. How fourthly?

A. In the grosse act of murther, (i.) when men lay violent hands on (a) themselves, or (b) others, to the taking away of their

their life, (c) or else by Counsell, wishing, approbation, or any other way are consenting to the killing of themselves or others, (a) 1 Sam. 31. 4. 2 Sam. 17. 23. Matth. 27. 5. (b) Gen. 4. 8. (c) 2 Sam. 12. 9. 1 King. 21. 10. 13. Matth. 14. 8. Acts 8. 1. Acts 22. 20. [Its a fearfull sinne. Num. 35. 31. 33.] Judg. 9. 24.

Q. How else doe men become guilty of murder in the sight of God?

5. A. When we (a) neglect the means of life and health, or else by (b) surfitting and drunkenness impaire our own or anothers health, or (c) else do desperately cast our selves and others into dangers, and sinnes which are punishable by death, (a) 1. Tim. 5. 23. (b) Rom. 13. 13. Hab. 2. 15. (c) 2 Sam. 23. 15, 17. Iohn 11. 8, 9. (d) 1 King. 2. 23.

Q. How lastly doe we become guilty of blood in the sight of God?

6. A. By unmercifull and cruell dealings with others, using oppressions and extremities against them, Esay 1. 15. Esay 3. 15. Jer. 22. 13, 17. Mic. 3. 2, 10. Luke 11. 39. Ezek. 22. 7, 13, 27. [Such persons are compared to Butchers, to Grinders, to Thieves, to Wolves, and they are murderers in the sight of God.]

Duties required in the 6 Commandement. 169

Q. What is here commanded in this Law?

A. All workes of sobriety, meeknesse and mercy, whereby the life of my selfe or neighbour is preserved. [We must put on (a) bowells of mercy, we must (b) speake good unto them, (c) defend, and (d) relieve them as we can.] (a) Col. 3.12. (b) Gen. 31.29. (c) Exod. 2. 13. Ier. 26. 24. (d) Luke 10. 37.

Q. As there is a life, so there is a murdering of the soule, as well as of the body, and he is a Murtherer that kills his own soule or the soule of another, Acts 20. 26. What doth God require of us in this regard?

A. That we should not (a) plunge our selves or others into sinne and heresy, by rejecting or corrupting the food of soules, Gods word, nor by any other seducement whatsoever; but (b) rather to bring our selves and others to a love of the truth, and labouring after the bread of life, (a) Ezek. 33. 8, 9. Ezek. 34. 4. 2 Cor. 7. 2. 2 Pet. 3. 16. Tit. 3. 11. (b) Iam. 5. 20. Iohn 4. 10. 14. 26. Iud. ver. 20, 21. Heb. 3. 13.

CAP. XXXVII.

Seaventh Commandement:
Thou shalt not commit Adultery.

Q. **W**Hat is the drift of this Commandement?

A. To provide for the chastity of our selves and others, wherein God doth,
1. require a cleane heart and body, 2. and forbiddeth all words and gestures that may sound and allure to uncleannesse, Mat. 5. 28. 1 Thes. 4. 3, 4.

This Commandement is broken { Inwardly, { Outwardly.

Q. How inwardly?

A. By filthy imaginations and desires of the heart, though they never breake forth into the outward action: [That's the adultery of the heart.] Col. 3. 5. 1 Cor. 7. 9. Gen 39. 7. 2 Sam. 13. 2.

Q. How is it broken outwardly?

A. Three waies: First, by (a) wanton behaviour, in (b) apparrell, (c) countenance, (d) gesture and gate, or any other thing belonging to the externall deportment and carriage, whereby the unchastity and lightnesse of the mind is discovered or procured [As

[As mixt and lascivious dancings, dalliance, painting, naked breasts, haire, &c.]

(a) Gal. 5. 19. 1 Cor. 6. 9. effeminate, Rom. 13. 13. chambering, (i.) familiar conversation with women in private, (b) 1 Pet. 3. 3. Esay 3. 18. (c) 2 Pet. 2. 14. Prov. 6. 25. 2 Kings 9. 30. Job 31. 1. (d) Esay 3. 16. Prov. 7. 13.

2. How secondly?

A. By wanton words, by light, filthy and rotten jestings and communications: [This is the adultery of the tongue: Here then is condemned the reading and singing of lascivious bookes and poems, use of lascivious pictures, &c. the memory must not be loaded, nor the tongue exercised with such vaine, loose, broad speeches: He that would be free from adultery must make conscience of wanton words and behaviour.] Eph. 4. 29. Eph. 5. 3, 5. Col. 3. 8.

3. How thirdly?

A. By all bodily (a) uncleanness with another: [Whereof there are many degrees, as (b) Unlawfull marriages, (c) unseasonable use of the marriage bed, fornication, (d) adultery, (e) incest, and all (f) unnaturall mixtures.] (a) 1 Cor. 6. 9. Heb: 13. 4. Deut: 27. 20, 23. (b) 1 Sam: 25. 44. Mark: 6. 18. Levit: 18. 18. (c) Ezek, 22. 10. (d) Prov: 2.

17. Mal:2.14,15. (e) 2 Sam.13.12,14. (f) Rom.1.24,26,27.

Q. Is not the judgement of God revealed in speciall manner against unclean persons?

A. Yes, divers waies: not only in their (a) bodies, estates, (b) name and (c) posterity, but the Lord doth also smite them with (d) sottishnesse of judgement, (e) distresse of conscience, (f) with a secret dislike of honest good men, and with hardness of heart to hide their filthinesse with lying, perjury, (g) murder &c. (a) Pro.5.10,11. (b) Prov.6.33. Job.31.9,10,11. (c) Deut.23.2. Hos.4.13. (d) Hos:4.11. (e) Prov.7.26,27. Prov:5.3,4. Psal:51.10,11. (f) Prov:7.8. (g) 2 Sam.11.6,13,15.

Q. What things are commanded as means and helps of preserving chastity, and avoiding bodily uncleannesse?

A. Foure: First, (a) temperance in meats and drinkes: Secondly, (b) chaste and good company, (a) Prov.23.33. Ezek.16.49. Gen.19.32,33. (b) Prov.5.8. Prov.13.20. Eccles.7.26.

Q. What be the two later helps?

A. Thirdly, (a) shamefastnesse and modest behaviour, and fourthly (b) lawfull marriage, (a) 1 Tim. 2.9. Jer.3.3. [We are in danger

danger to lose the jewell, if we lose the key. (b) 1 Cor. 7. 2, 9, 36.

Q. Is it not then a fearefull sinne to tolerate Stews and prohibit marriage?

A. It is the doctrine of Divells, besitting the Church of Rome, which is spiritually Sodome. 1 Tim: 4. 1, 3. Deut: 23. 17, 18. Rev. 11. 8.

CAP. XXXVIII.

Eight Commandement:
Thou shalt not steale.

Q. **W**Hat is the drift of this Commandement?

A. To provide for the preservation of mans outward estate; 1. Wherein God (a) forbiddeth all wronging of our neighbour in his goods, together with all unlawfull waies of getting; 2. And requireth (b) equity and uprightnesse in mens dealings, (a) Eph, 4. 28. (b) Levit: 19. 35, 36. Mic. 6. 8.

Q. What is meant by stealing?

A. All getting (a) and keeping (b) of that which belongs to another, against his knowledge and consent, whether it be done secretly (c) or openly, by fraud or under

under colour of Law and Right, (a) Ezek. 22. 13. Jer. 17. 11. (b) Mic. 6. 10. Job. 20. 15. (c) 1 Kings 21. 15. & Cor. 6. 8. Luk. 19. 8.

Q. How doe men become guilty of this fin of stealing?

5 waies of stealing. 1. A. Five waies: First, by downeright robbery, and secret filching and purloyn- ing: [As robbing by Land or Sea, concealing of things found or lent.] Zach. 5. 3, 4. Josh. 7. 11. 22. Levit. 6. 2, 3. Esay 1. 23.

Q. How secondly?

2. A. By hard, unreasonable and fraudulent bargaining in buying, selling and other like contracts, wherein we gaine from our brother to his losse and griefe, working upon his weaknesse or necessities. [These are as bad as an High-way Theefe.] Levit. 19. 11. Am. 8. 4, 6, 8. 1 Thes. 4. 6. Zeph. 1. 9. Jer. 22. 13. [And of this theft are guilty all such persons, 1. as engrosse, enhaunce, and falsify commodities, 2. they that sell crackt titles, or things they should not sell, as places of Justice and judicature, places of charity and piety, as Parsonages and spirituall promotions, places in Colledges, Hospitalls, &c. 3. They that use false weights and measures, 4. Racking of tenants, and all men that use more wit than conscience.]

conscience in dealings. All kinde of oppression is theft?]

Q. Who 3^{dly} are guilty of theft before God?

A. They that by force or pretence of Law wrest things from their neighbours, or drive them to unreasonable compositions: [Such are the removing of Land-markes and forced inclosures, forcing of a woman to sell her joynture, or Children their Inheritance, also prolonging of Law-sutes, tiring poore men and overpowering them by Bribery, Friendship, &c. These are great thefts, but God can and doth hamper them.] *Prov. 22. 28. Mic. 2. 1, 2, 8. Mal. 3. 5. Ezek. 22. 12. 1 Sam. 12. 3.*

Q. How fourthly are men guilty of theft before God?

A. By lending or borrowing to the deceiving and oppressing our brother: [Sometimes the Lender gripeth the Borrower, and sometimes againe the Borrower deceives the Lender.] *Ezek. 22. 12. Psal. 37. 21. Rom. 13. 8.* [Tis not a sinne to borrow for ones need, yet to borrow without cause, or to maintaine pride and idlenesse, and beyond our abilities to pay, that is evil.]

Q. Under the name of theft is forbidden

den all *unlawfull waies* of gaine; tell me then, how *finly* doe men sinne against this Commandement in outward act?

5. A. By using *unlawfull callings*, and *ungodly practises* to get their livings: [As doe Gamesters, Juglers, Stage-players, Rope-dancers &c. also they that sell justice, or the gifts of the Holy Ghost, or else expose their *bodies* for hire, or their *wits* and pens to get mony by filthy Poems, false and foolish writings, &c.] Acts 16. 16, 19. Acts 19. 24, 25. Deut. 23. 18. Mat. 4. 9. Luke 19. 8. Matth. 26. 15.

Q. Thus we wrong our Neighbour in his goods *outwardly*, there is a theft also of the heart, Matth. 15. 19. tell me then, how doe we sinne against this Commandement *inwardly*?

A. Two waies: First, by *grudging* and *wishing evill* to the prosperity of others, or plotting their damage, Psal. 73. 3. 21, 22. Deut. 22. 1.

Q. How secondly?

A. By *Covetousnesse* and *discontentednesse* with our own estates, Eccles. 5. 10. 1 Tim. 6. 10. Prov. 15. 27. Esay 32. 7, 8. Prov. 30. 15. Hab. 2. 5. Heb. 13. 5.

Q. How doth Covetousnesse discover itselfe? (No man will yeeld himselfe to be

be a Covetous person.)

A. 1. A covetous person spendeth pre- 3 signs of
tious thoughts and delights upon abun- a covetous
dance, 2. He placeth much credit and com- person.
fort in that treasure. 3. And for attaining
thereof he will doe mean things, yea sinfull
things, and hidden things of dishonesty:
[He covets and desireth more then he dares
to pray for, that's a Covetous person.]
Ezek. 33. 31. Eccles. 4. 8. Prov. 28. 20. Eph.
5. 5.

Q. Thus of things forbidden: what doth
the Lord require of us in this Commande-
ment?

A. Foure things: First to worke with
our hands the thing that is good (i.) to
be diligent in a lawfull calling, Eph. 4. 28.
2 Thes. 3. 8. 10. Prov. 10. 4. Gen. 2. 15. Gen.
3. 19.

1.

Q. What secondly?

A. Frugality and providence in using our
goods according to the rules of Charity
and justice, Iohn 6. 12. Psal. 112. 5.

2.

Q. What thirdly?

A. To deale justly with our Neighbour,
(a) to helpe him in his estate, 4. And if
we have wronged him, to (b) make resti-
tution, (a) Deut: 22. 1. 1 Sam: 25. 16. Gen.
30. 33. 1 Thes. 4. 6. (b) Gen. 43. 12. Job: 20.

3.

4.

15.

15, 18, 20. Ezek. 33. 15. Luke 19. 8. Matth. 27. 3. Philem. vers. 18. 19.

Q. How doe men sinne against their own estates?

A. By idlenesse and wastfulnesse impairing it: [No man hath power over his *own* goods, to wast them in rioting, in cloathes, building, gaming, sports, &c. as he pleaseth, but we must use them as stewards who are to bring in their *bills* of expence unto God; [as thus much for this; and so much for that.] 2 Thes. 3. 11. Prov. 18. 9. Prov. 19. 26. Luke 15. 13.

CAP. XXXIX.

Ninth Commandement:

Thou shalt not beare false witnesse &c.

THE purpose of God in this Commandement, is to preserve truth amongst men, to maintaine the good name and estimation one of another; to this end some thing is forbidden, and some things commanded.

Q. What is forbidden in this Commandement?

A. All kindes of lying and mis-speaking of our brother to his hurt and discredit,

dit, *Eſay* 63.8. *Col.* 3.9, 10. *Rev.* 22.15. *John*

8.44.

Q. But is a *jesting lye*, and lying for the profit of another unlawfull?

A. It is, no occasion or pretence can make a lye to be lawfull, *Iob.* 13.7, 8. *Rom.* 3.7, 8. *Gen.* 20.9, 12, 16. 1 *Kings* 13. 18. *Hos.*

7. 3.

Q. Shew some other particulars wherein we sinne against this Commandement?

A. The grossest and most harmefull kind of lying is in judgement, and bearing of witnesse, when either the *Judge*, *Witnesse*, or *Pleader*, shall deny, conceal, pervert, and dissemble the truth, or countenance the wrong: [Its a sinne to shrink from the truth, when Religion, Justice or Charity, doe call for the maintaining of it, *Jer.* 9.3.] *Deut.* 19.18. *Mic.* 7. 3. 2 *Tim.* 4. 16. *Prov.* 24.11. 12.

Q. How secondly?

A. By backbiting, *slandering*, harsh and unjust censures of others; or any way raising or taking up an evill report against our brother, *Psal.* 15.3. *Exod.* 23.1. 2 *Sam.* 16.2, 3. *Neh.* 6.6. *Levit.* 19.16. *Matth.* 7.1. *Marke* 3.22.30. 2 *Sam.* 16.3.

Q. How thirdly doe we sin against this Commandement?

N

A. By

2.

4. A. By dissimulation and equivocation, (i.) when we are made to believe one thing, and another is intended; or when mens words doe beare a double sense; [So that there is one proposition reserved in the mind of the equivocator which crosseth that which is uttered by the tongue; tis a sin to dissemble and equivocate.] Jer. 9. 8. Psal. 12. 2. Psal. 15. 2. Mat. 26. 72.

Q. How fourthly doe we sin against this Commandement?

3. A. When we speake the truth in malice, (i.) with an intent and desire to hurt and disgrace another [As Doeg did] 1 Sam. 22. 10. with Psal. 52. 2, 3, 4.

Q. Out of the heart proceeds false witnesse, Mat. 15. 19. How doe men offend in heart against this Commandement?

A. Two waies: First, by evill surmises, and ungrounded suspicions, (a) thinking hardly of others without a cause, [(i.) upon some (b) weake matter or weak (c) evidence, as upon heare-say, jealousy, uncharitable collections, &c. all which proceed from want of love.] (a) Matth. 9. 3, 4. Iohn 7. 24. Iohn 9. 16. (b) Rom. 14. 3. 1 Tim. 6. 4. (c) 2 Sam. 10. 3. 1 Sam. 22. 8, 10. 2 Sam. 16. 4. 1 Sam. 24. 9.

Q. How secondly?

A. When

A. When we can rejoyce in the disgraces of another, being glad to heare him evill spoken of, or else to be grieved for their good esteeme. [This also proceeds from want of love.] *Matth. 21. 15. 3 Iohn vers. 10. 12. 1 Sam. 18. 7, 8.*

Q. These be things forbidden, what doth the Lord require of us in regard of our brother?

A. First, that we speak the truth in love, *Duties required.*
no more, nor no lesse then the truth; [without wrenchings, fetches, doublings; without flattery or detraction.] *Eph. 4. 15. Psal. 12. 2.* 1.

Q. What secondly?

A. To defend (a) our brothers good name, as farre as may stand with good conscience, and if we have (b) wronged it, to repaire the same: [Recanting that which hath been falsely said, explaining that which hath been doubtfully said, and praising or justifying them in that wherein they have been unjustly condemned.] (a) *1 Sam. 19. 4. Jer. 26. 9, 16. Prov. 25. 23. Prov. 24. 11. 12. (b) 1 Sam. 24. 17. 2 Sam. 19. 19, 20.* 2.

Q. By what meanes must I defend my brothers good name?

A. We must (a) construe things in the best
N 2 3.

best sense; and when they cannot be altogether excused, yet we must (b) acknowledge other good things to be in them; [That their honesty be not quite troden under foot, &c.] (a) 1 Cor. 13.7. 1 Pet. 4.8. (b) 2 Chron. 19.3.

Q. How doe men sinne against their own good names?

A. Two waies: First, when we speake more or lesse of our selves then is true, making our selves better or worse then we are, dissembling the good or evill that is in us: [When men lessen faults, or greater their vertues; or on the contrary, doe augment their sinnes and unworthinesse, and debase Gods goodnesse in any kinde towards them, or in them, that's a false testimony of our selves, boasting and bragging, or selfe-condemning, they be both of them evill.] Gal. 2.13. Exod. 4.10. 1 Sam. 21.14, 15. Prov. 13.7. Prov. 27.2. Prov. 20.6. Acts 12.22.

Q. How secondly doe we wrong our own good names?

A. When we deserve (a) an evill report, or else (b) suffer an evill report to rest upon us unjustly: [both these doe wound a good name.] (a) Gen. 34.30. 1 Sam. 24. Phil. 4.8. (b) Acts 24.12. Marke 3.23. Q. 24. Job. 27.5.

Q. By what meanes may a Christian preserve and defend his own good name against slanders and false accusations?

A. There be two waies: First, he must
(a) cleare himselfe of the slander before
men by a modest and dispassionate conviction of the defamer. 2. At least he must
stop (b) their mouthes by an holy and blamelesse conversation, (a) 2 Sam. 19. 26, 27. 2 Cor. 11. 5. 12. (b) 1 Pet. 2. 12, 15. Tit. 1. 11. 13.

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CAP. XL.

Tenth Commandment:
Thou shalt not Covet, &c.

Here God takes order with the first motions and inclinations to evill, though they never come to the consent of the will and purpose of the heart. The scope.

Q. Thou shalt not covet; what is here forbidden?

A. The first motions unto sinne, the lust-
ing of the old man, though we never
purpose nor consent unto them: [All
which inclinations and motions of the
heart before consent, as vaine thoughts,
suddaine passions and affections, and all

184 *Sins against the 10th Commandement.*

lusting of the *old man* against the will of God.] So Paul expounds this Commandement, Rom. 7. 7, 23. Iam. 1. 14. Gal. 5. 17.

Q. What is the particular coveting here forbidden?

A. Discontentednesse with that we have, *wishing* and longing after that which is another; [As when we be not content with that place and condition which we hold in the Family, Church or Commonwealth; but the heart is still rising, *wishing*, *woulding* after the condition of another, as would I were a Master, or a Minister, or a Tradesman, rather then a Minister, &c. this unquietnesse of the spirit, this sicknesse of the desire, repining, *rising*, and saying *within* our selves, O how well could I live, if I had such a field, such a Wife, such a Servant, &c. these motions be contrary to that compleat contentment which is here required.] Under this particular concupiscence of the heart, coveting that which is another, all evill motions and desirings of the like kinde are forbidden, namely all *lustings* against the law of the minde, all the rising, enmity and Rebellion that is in our nature against the things of the Spirit; the suddaine passions and perturbations of the mind, also the *willing* of vaine thoughts

thoughts in the minde, as thoughts of pride, revenge, the moving of the heart towards any evill object, though without any settled approbation of the same. But tell me,

Q. Are these thoughts and motions sinful, if we doe not consent unto them, nor purpose to put them in practice?

A. Yes, they are: The very risings of corruptions within us are sinnes to be repented of: [They are as the scum and boiling of the pot, the rising of the mud, &c. A lame horse if he move, he will halt in going: An instrument out of tune will jarre in the sounding, and that is a fault; there is something wanting that should be unto perfection; so in our very natures, there is a swerving from the Law of God, and that uprightnesse wherein God created man; and these swervings are the fruits of sinne, and the causes of sinne in us, as Jam. 1. 14. 15.] Rom. 7. 21, 23, 24. Gen. 8. 21. Eph. 4. 22.

Q. What say you then of evill suggestions and thoughts that arise in our mindes, as thoughts of Blasphemy &c. are they sinnes?

A. If they be cast in by Sathan, and not Of Sathanyelded unto by us, they be Sathans sins, nicall in- and not ours: [To be tempted is no sinne, for jections.

186 *Satanicall injections how discerned.*

Christ was tempted and had evill thoughts *cast* into his minde by Sathan; but to yeeld to the temptation that is our sinne.] *Matth. 4.6. Matth. 16.23.*

Q. How may it be discerned whether the evill motion doe arise from our own corrupt hearts or from Sathan?

1. A. Two waies : First, if the motion or temptation be *unnaturall* (i.) if thoughts arise which tend to the destruction of our naturall *wel-being*, or of our spirituall and eternall *wel-being*, it is then from Sathan, and if we consent *not* to such thoughts, they are not our finnes but Satans : [Perhaps thou hast thoughts to *curse* God, to wish there were no God, thoughts perhaps of *despaire*, or to *kill* ones selfe or others, &c. these be Satanicall injections ; for nature loveth it selfe, and so doth grace our new and spirituall nature; and therefore if we resist and dislike such motions, they be not sinne to us.] *Matth. 4.9. Matth. 16.23. 1 Iohn 4.3. Mark. 3.28.*

Q. How else may that be known?

2. A. By the *manner* of their comming, if they seaze upon us with *terror* & affrightment, suddainly and unexpectedly, so that the soule is *burdened* and *groaneth* under them, willing to be rid of them, it is a
signe

signe they come from Sathan; [And such thoughts and *tentations* are our *trialls* and afflictions, but not our sinnes; evill thoughts which agree to *nature* and to our dispositions, as that of *Dauids* numbring the people, and *Judas* selling his Master, though Sathan cast them into our minds, and stirre us up thereunto, yet they are our sinnes as well as *Sathans*.] *Matth.* 4.10. Christ had indignation against that motion.

Q. What doth this Law forbidding all concupiscence *informe* us of?

A. Two things: First, it shewes the infinite purity of Gods Law which requires a conformity to his will, not only in our wits, affections and actions, but in the very frame and temper of the soule: [That no evill motion arise against God.]

Q. What secondly?

A. It shewes the *impurity* of our nature, which is so great, that for it *alone*, (though we never harboured an evill thought) the Lord might justly abhorre us for ever: [And therefore these inward *workings* of corruption, the untowardnesse and contrariety of our natures against God, are to be bewailed and crucified, if we desire to be sound in repentance, *Iob* 15. 15, 16. *Eph.* 2.3.

2.3. *Psal.* 51.5. *Jer.* 17.9. *Eph.* 4.22. *Rom.* 6.6. *Rom.* 7.21.24.

Q. Is every soule bound to make conscience of the Law in forbearing the sinnes forbidden, and doing the duties commanded?

A. Yes: To his power he must keep it all, else he is under the Law, and not under Christ; [And consequently must perish for ever.] *Rom.* 6.14. *Rom.* 2.25. *Gal.* 5.24.

Q. Are there besides this Law of God, other Lawes and precepts of the Church to be observed of Christians for conscience sake: [As to observe Saints daies, keep fasting daies, make confession to the Priest at certaine times in the yeare of all our sinnes, heare Masse upon holy daies. *Canon Cat.*]

A. No there is nothing to be added to the written word of God, it being in it selfe most holy, perfect and sufficient to make men wise to salvation, *Deut.* 4.2. *Rev.* 22.18. 2 *Tim.* 3.16, 17. [Man hath no power to make Lawes to the conscience; civill constitutions they may make for outward orders sake, which we are to observe if they be agreeable to the word of God, not otherwise.]

Q. Are there Evangelicall counsellis of perfection

perfection, distinct from precepts, which if we keep voluntarily, doe help forward our salvation, and increase our glory? [As that of poverty, single life, blind obedience to superiours? *Canisius Cat.*]

A. No, the Lord hath left us a liberty in some things, but our choice therein is no part of perfection: and other things named for counsells, are not left to our curtesy, but are duties to be performed as occasion requireth. [The only service and sacrifice which God accepteth, is obedience to his will in his word, and God refuseth whatsoever a man taketh in hand besides.]

Q. Well then there is but one Law under which we stand, and the end of that Law is, as hath been said, to drive us unto Christ, tell me what must we goe to Christ for?

A. For three things: First, for (a) mercy to forgive our sinnes. 2^{dly} For (b) strength and victory over our sins; and 3^{dly} for (c) acceptance of our will for the deed: [For the Law justifieth no transgressor; the Law gives no grace to keep it selfe; the Law accepts nothing but compleat obedience.] (a) Rom. 10. 4. (b) John 1. 16. 2 Cor. 3. 6. Gal. 3. 2. (c) Eph. 1. 6. Heb. 13. 15. 1 Pet. 2. 5.

1.

2.

3.

Q. Our

Q. Our faith is imperfect, and so is our obedience, what is our duty in regard of the imperfection of both?

A. We must strive to encrease and grow in grace by a diligent and constant use of all those meanes which God hath set apart and sanctified to that end. [If we have a dimnesse in the eyes, or a lamenesse, we will try twenty waies to help it, so, &c. and to this end, only the waies of God are available, and must be used in their place, one ordinance helps another.] 2 Pet. 2. 18. Heb. 6. 11, 12. Luke 17. 5. 1 Thes. 4. 1, 10. Prov. 1. 24. Job 17. 9. He that hath clean hands, shall be stronger and stronger.

CAP. XLI.

Of the means of working and encreasing faith, and 1. of Hearing the word of God.

There is a threefold use and benefit of the meanes of grace, viz. 1. To work faith and conversion. 2. To encrease graces begunne. 3. To seale up the assurance of all to our hearts.

Q. What be those means which God hath sanctified and set apart for the beginning & encreasing of his saving graces in us?

How to heare the word of God. 151

A. Three: First, the exercise of the (a) word Read and Preached. Secondly, prayer (b) publick and private. Thirdly, and the use (c) of the Sacraments, (a) Rom. 10. 13, 14. Acts 8. 31, 35. Act. 13. 15, 27. Act. 15. 21. (b) Luke 11. 9, 13. John 16. 23. Acts 16. 13. (c) Luke 7. 30. 1 Cor. 10. 16. 1 Cor. 11. 17. Mat. 3. 6. 7. Mark. 1. 4.

1. Of hearing the word of God.

Q. How may I heare the word of God to my comfort and salvation?

A. Some things are required, 1. Before we come to Heare. 2. Some things in Hearing. 3. And some things after we have Heard.

Q. What is required before we come?

A. Before I come, I must set my heart and minde in frame by due preparation, Exod. 19. 10, 11. 1 Sam. 6. 20. Acts 10. 33. Luc. 8. 18.

Q. Wherein stands this preparation to Of preparation before hearing, or reading the word of God?

A. In three things: First, the heart must be emptied of all stumbling blocks of iniquity, I must receive it in an honest heart, (i.) with a teachable and tractable heart resolving to practice whatsoever is taught me out of Gods word [I must not set up any

any imaginations, reasonings or purposes, which may make me to be offended and stumble at the word being disobedient, but I must submit every opposite desire to the obedience of Jesus Christ.] Ezek. 14. 7. Ezek. 33. 32. Matth. 19. 22. John 5. 44. Jer. 4. 3. Act. 10. 33. Luke 8. 15. Rom. 6. 17. Iam. 1. 21. 1 Pet. 2. 1, 2, 8. [Lord here I am before thee as the clay, fashion me to thine own mind and will.

Q. Wherein secondly stands right preparation?

2.

A. We must not come *heavily*, and for formes sake, but with an *hungry* and *thirsting* after the good knowledge of God, desirous to grow by it in grace and goodnesse, Es. 2. 3. Luke 1. 53. 1 Pet. 2. 2. Job. 23. 12. Psal. 19. 10, 11.

Q. Wherein thirdly stands this preparation?

3.

A. We must pray for the Spirit and blessing of God to accompany the outward ordinances, without which they are uneffectuall: [Many men know the directions, but didst thou ever put them in practice? Didst ever set thy selfe by hearing to get wisdom and be healed?] Prov. 20. 12. Luke 24. 45. Esay 48. 17. Psal. 119. 18.

Q. 2. In hearing what must we doe?

A. The word must be heard with reverence, and attention, and mingled with faith, (i.) I must *beleeve* that it is true, and true to me: [As if I heare a promise, or a duty, or a marke of grace, I must take it to my selfe, as true and good to me.] Heb.: 4. 2,3. Luke 4.20. Aēt. 13.46.

Q. What help have you thus to prepare and dispose your heart?

A. I must consider that it is not the will (a) and word of man, but of God, by which also I shall be judged, and therefore if I (b) resist it, I stand not out against man, but against God; [untill I give Gods word a *divine* authority over my heart, I am but an hypocrite, I can never beleeve &c.] (a) 1 Thes. 1.4,5. with 1 Thes. 2.13. (b) Zach. 7.12. Aēt. 7. 51. 2 Chron. 34.19,21. Ezra 9.4. [This consideration would free the heart of *impatency*, and contempt of the Preacher, of pride of our own hearts, and other carnall affections which make the word unfruitfull unto us.]

Q. 3. What must we doe after we have heard?

A. Two things: First, we must meditate and conferre of it and examine it, (as the Bereans

Bereans did) that so the rules of Gods word may be rooted in our understandings, memories and affections, *Acts* 17.11.12. *Luke* 2.51. *1 Cor.* 14.35.

Q. What secondly?

2. A. We must be carefull to turne hearing into practice, for not the hearer, but the doer of the word is blessed, *Matth* 7.24.26. *Iam.* 1.22,23,25. *Psal.* 119.105. *Prov.* 6.21,22. *Luke* 11.28.

CAP. XLII.

Of Prayer, which is the second means of Grace.

Prayer is an excellent means to obtaine all good things spirituall and temporall at Gods hands, *Iam.* 1.5. *Luke* 18.1,2.

Q. What is Prayer?

What it is.

A. Prayer is a wrestling with God, or a making known of our requests to God with supplications for good things according to his will, and giving him the praise of all the good we have, *Gen.* 32.24. *Hos.* 12.4. *Phil.* 4.6. *Neh.* 1.8. There be many things required to the making of an acceptable prayer, to a right manner of calling

calling upon God, which shall be set down as followeth.

Q. To whom must we make our prayers?

1.

A. Only to God in the *name* and mediation of Jesus Christ, Christ bids us pray to our Father in heaven Col. 3. 17. Eph. 3. 12, 14. 1 Tim. 2. 5. Rev. 8. 3. *To whom.*

Q. What is it to pray in the *name* of Jesus Christ?

A. It is not only to say those words, [through Jesus Christ our Lord Amen] but it is by faith to plead the grace of the Covenant made with us in Christ: [To make him the great Master of Requests in Heaven; it is an interposing and pleading of Christs merits with the Father to speed our desires.] Acts 4. 29, 30. John 16. 23. Heb. 13. 15. *2. Through whom.*

Q. Why must we call upon God alone, and not upon any creature, either Angels, or Saints departed?

A. Because God alone searcheth all hearts, knoweth all griefes, hears all prayers, and is alone able to satisfy our desires, and supply our wants: [To pray to one doth suppose in him these two things: 1. Omniscience (i.) knowledge of all hearts, of all our wants, desires and groanings. 2. Omnipotence

Catechism Rom. nipoteuce (i.) power in his own hands to help, and these are peculiar to God alone.] *part. 3. c. 6* Psal. 65. 2. 1 Kings 8. 39. with 1 King. 18. 26. Acts 1. 24. Esay 63. 16. Psal. 50. 15.

2. For what things must we pray?

3. A. Such things as stand with Gods will, and promise to grant: [Look what God promiseth us, and in what manner he promiseth any thing, the same things and in such manner must we beg them in prayer: some things God hath promised absolutely, and some things with reservation to his Fatherly wisdom as the things themselves, or the want of them, or the contrary to them, shall make most for the praise of his grace, and our finall and spirituall good.] 1 Iohn 5. 14. Rom. 8. 27.

2. For whom must we pray?

4. A. For (a) all men, the dead (b) only excepted, and such as have sinned against the Holy Ghost, (a) 1 Tm. 2. 1. & Sam. 15. 35. Ier. 28. 6. Rom. 10. 1. (b) Eccl. 9. 6. Lk. 16. 26. (c) 1 Iohn 5. 16. [The state of the dead is unalterable; besides we have no example, precept or promise of prayer made for the dead.]

2. In what manner must we pray unto God for these things?

A. T.

A. To a right manner of praying three things are required : 1. It must proceed from the heart renewed by the Spirit, and assisted by the Holy Ghost in the very act of prayer, Eph. 6. 18. Iud. vers. 20. Gal. 4. 6. with Rom. 8. 15. 26. [Spiritual prayer is not only opposed unto lip-prayer, as when the tongue is exercised without the heart and affection, but also unto heartiest prayers of unregenerate persons ; a naturall man cannot pray though he cry from the heart, as they did, *Jonah* 1. 5. *Hos.* 7. 14. *Psal.* 78. 34. 36. He must be a spiritual man that can pray aright, and also he must be assisted in prayer by Gods Spirit, else he will make unmeet requests and lose his prayers, *Iam.* 5. 15. 16.

5.
In what manner.

1.
In the spirit.

2. How shall I know when I pray in the Holy Ghost?

A. By three things: First, if the sense and apprehension of spiritual wants and evils which destroy the work of grace, and hinder Christs Kingdome in us, doe chiefly stirre us up to prayer: [That is prayer in the Holy Ghost, there is a naturall and there is a spiritual good and evill.] *Psal.* 4. 6, 7.

3 things
in spiritu-
all prayer.
1.

2. How secondly may it be known?

A. By the kind of our importunity, the desire

2.

desire is not filled, nor the heart at rest, unless God answer us with spirituall favours and mercies, no not although all outward good things be granted: [The naturall man regards but little Gods will, or his good will; he is at rest with naturall good things, *naturall* good things fill a naturall desire, &c.] *Exod.* 33.1, 2, 15, 17. with *Exod.* 34.9. *Psal.* 105.4.

Q. How thirdly?

3. A. In spirituall prayer not only the wit, tongue and memory and such like good parts of nature are exercised, but the graces of the Spirit, as humility, hope, repentance, faith, &c. [This is prayer in the Spirit.] *Psal.* 66.18. *Iob.* 16.13, 14, 17. *Iob.* 22.27, 28. 2 *Chron.* 20.6, 7, 10, 12. *Ezra* 9.6. *Psal.* 85.5.8. *Neh.* 1.5, 6, 8, 11.

Q. What second thing is required to a right manner of praying?

2. With fervency. A. We must pray with feeling of our wants, and earnestnesse to obtaine: [Sense of our wants and misery begets fervency. We cannot be earnest for things which we find no need of, or think to be due to us.] *Ion.* 3.8. *Rom.* 8.26. *Heb.* 5.7. *Iam.* 5.16. *Ier.* 29.13. *Dan.* 9.3, 8, 18. *Luke* 18.1, 5.

Q. What third thing is required to a right manner of praying?

A. We

A. We must pray in faith (i.) in full assurance that the thing we aske is according to Gods will, and that we shall obtaine our requests so far forth as is expedient and best for us. [We must not doubt of the things we aske, whether we may pray for them or not; nor yet of Gods hearing and answering us therein; we pray for many things conditionally, but not doubtfully, &c.] *Jam. 1. 6, 7. 1 Iohn 5. 15. 2 Cor. 12. 9.*

3.
In faith.

Q. What ground of assurance have we that we shall be heard?

A. Gods promise of giving such and such things, and of hearing us when we beg them in and through Christs mediation: [There is a twofold promise: first, God promiseteth to give us his Spirit, to give an heart of flesh, to give strength against temptations and troubles, &c. secondly, and he hath bid us call upon him for the same with promise to heare and answer us; and this is the ground of our confidence.] *Luke 11. 9. 13. Psal. 50. 15. Heb. 4. 15, 16.*

CAP.

A. We

CAP. XLIII.

Of the parts of Prayer, and of the
Lords Prayer.

Q. **W**hat be the parts of Prayer?

1.
Confession.

A. Three: First, a particular confession and aggravation of our finnes and misery before God, with griefe and shame of heart, and with a purpose to leave them, Luke 18. 13. Psal. 51. 3, 4, 5. Prov. 28. 13. Ez. 9. 6, 14. 1 Iohn 1. 9. Ps. 32. 5. Luke 15. 21.

Q. What be the other two parts of Prayer?

2.
Petition.

A. 2. Petition (a) and supplication for good things to our selves or others, and

3.
Thanks-giving.

3. Thanks-giving, wherein (b) we give God the glory of his own excellencies, and of all the good done to us, (a) 1 Tim. 2. 1. Acts 12. 5. Luke 23. 42. (b) Hab. 1. 12, 13. Num. 14. 17. Mic. 7. 18. Rev. 5. 13. 1 Chron. 29. 11, 14. Psal. 103. 1, 2.

Q. Doe all Gods children call upon their Father in Heaven?

A. Yes, as the child will ~~Grave~~ and make his moane to his parents, so the children of God be of a *spirituall* craving disposi-

disposition whereby the soul hangeth upon God to receive good things from him: [*Praierlesse people be dead and godlesse people.*] *Gal. 4.6. Zach. 12.10. Psal. 79. 6. Job. 27.10.*

Q. When, and how often must we pray?

A. We must pray continually (i.) constantly Morning and Evening, and also upon speciall occasions. 1 *Theſ. 5.17. Luke 18.1.. 1º At set times, Act. 3.1. Act. 10.2.9. Act. 16.13.16. Ps. 92.1.2. And it is a good thing so to doe: Psal. 55. 17. with Dan. 6. 10. 2º And upon speciall occasions, Dan. 9. 2. Act. 12.5. Luke 6.12.13.*

Q. But does the spirit of God come at, and keep set houres of prayer? Can prayer at set times be prayer in the spirit?

A. Yes, for the spirit of Grace is continually abiding in us, and with us, and therefore the spirit of supplication also: *David and Daniel, Peter and Iohn*, did not want the spirit of Prayer, when they kept the houres of Prayer.

Q. The Lords Prayer consisteth of a Preface and a Body of Petitions: and there be six Petitions of the Lords Prayer, how be they divided?

A. In the first there we begge such things

things as doe most *immediatly* concerne Gods *glory*: In the three latter such as concerne our *good*.

Our Father

Q. How is God *our Father*? and why so called?

A. Because God is the *Father* of Christ, and in *Him our Father*, having begotten us by the word of Truth, and married us unto his own eternall deare sonne. Eph. 1.3,5. Gal.4.5. Iam. 1. 18. Rom. 8. 16,17. Iohn 20.17. Matth.22.2. Cant. 4.9. Eph.5. 32.

Q. What learne you from this that Christ teacheth us in prayer to call God *Father*?

A. It teacheth us, that in *Prayer* we must goe to God as to a *Father*, we must consider God in our mindes as a *Father* to us in Christ Jesus, Esay 63. 15, 16. Luke 15. 18. Matth. 11.25. Iohn 17. 25. With holy confidence.

Q. Why *Father* rather then any other name or title of God?

A. Because Gods *Fatherhood* in Christ is it which doth assure our consciences, and giveth

giveth us boldnesse in praier, comming to him as a *Child* to his Father, of whose good will he is well perswaded, *Matth. 7. 9, 11. Eph. 3. 12. Psal. 103. 13. Esay 49. 15.*

Q. Why is he called *our Father*?

A. Because *all* the faithfull have one common interest and propriety in God, and God in them, *Mal. 2. 10. Eph. 4. 6.*

Q. What doe you learne from this, that you are taught to say, *Our Father*?

A. That when we pray we ought to plead and improve all the interest we have in God for the obtaining of our desires, *Dan. 9. 15, 17, 18, 19. 2 Chron. 20. 6. 7. Esay 26. 13. Esay 37. 16, 20. [O God of Abraham, Isaak and Jacob, God of our Fathers, &c.]*

In Heaven.

Q. Why is God said to be in *Heaven*? Is not God every where?

A. Yes, God is *every where*, filling all things, but in a most *speciall* and glorious manner in Heaven. *Jer. 23. 24. Ps. 11. 4. Act. 7. 49.*

Q. Why is God set forth unto us by this title, *Father in Heaven*?

A. To shew his excellency, presence and power,

power, every way able, present and ready to heare and help us, as being the best Father, the Lord and Master of all things [1. He is the best Father, as heavenly things are better then earthly, 2. He is where we are, 3. And He is the Lord of Heaven and Earth, and from heaven doth command blessings.] *Lam.* 3. 41. *2 Chron.* 20. 6. *1 Kings* 8. 39. *Marke* 9. 22, 23. *Iohn* 11. 22, 39, 40. [This doth wonderfully help our faith that our God is able to forgive sins, to subdue Sathan, to save a soule; and we may expect any thing at his hands better then from an earthly father; yea if some father of ours were in Gods place in Heaven, there were not so much comfort in it; the Lords bowells, tenderneffe, sweetneffe, freeneffe, be as far beyond and above all the love and compassion of the best naturall parent, as the Heaven is above the Earth, *Esay* 5. 7, 8, 9. *Psal.* 123. 1. *Psal.* 115. 3.

Q. What else doth Gods being in Heaven teach us?

A. To draw nigh to God in Prayer with all holy reverence: for God is in Heaven, and we on Earth: *Ecd.* 5. 2. *Gen.* 18. 27.

CAP. XLIV.

1. Petition: *Hallowed be thy name.*

2. **W**hat is meant by the Name of God?

A. God *Himself* in his Grace, Glory, and Greatnesse, as he hath made himselfe known in his Attributes, Word, or Works, which we pray may be *magnified* above all things. [The Works, Word, and Attributes of God, are part of his Name.] *Exod.* 3. 14. *Exod.* 34. 5, 6, 7. *Es.* 26. 8.

2. When is Gods name polluted and profaned?

A. 1. When we *think* or speak of God, of his Word, or Works, *meanly*, and *slightly*, 2. Or use any part thereof as a *common* and ordinary thing, or 3^{ly} When we live a wicked and profane life. *Ezek.* 36. 5, 13, 20, 23. *Rom.* 2. 24. *Ezek.* 13. 19. *Ezek.* 22. 26. [They *speake* and thought of God and his works more *meanly* then of their Idolls; they used his word and daies as common things.]

2. When is Gods name hallowed or sanctified?

4. When it is known and acknowledged to

to be most holy, and accordingly set forth by us. [God doth sanctifie us by making us holy of unholy and uncleane; we sanctifie God, not by making him holy, but by acknowledging him to be so in our hearts, words and deeds, doing all things so, that God may be honoured and magnified by us and in us:] Rev. 5. 13. Levit. 10. 3. Mat. 16. 1 Cor. 10. 31. Gods Name and Glory must be lifted up, and ours sinke: Let God be glorified whatever become of us.

Q. What doe we pray for here?

A. That God who is holy and glorious in himselfe and in all his waies may be magnified, known, acknowledged, and glorified throughout the world: [If he punish sinners, if he pardon sinners, if he work deliverances, performe promises, or doe any glorious work, we desire that his Justice, Goodnesse, Mercy, Truth, Wisdome and Holinesse may be seen and magnified by all men.] Iohn 12. 28. Rom. 9. 3. Psal. 67. 2. Hos. 2. 8. We must not Ascribe our Riches, our Victories, our Deliverances, our Peace, our Punishments, nor our Sufferings, either to our own Wit, or Strength, or to chance and fortune: We must not Ascribe the Glory of any thing we are, or doe, to our selves, nor to any Creature, But in

all things God must be acknowledged to be just and Holy, and Wise and Good, and Righteous.

Q. *Thy Name, comparatively*, and in opposition to every other name, what doth that import, what doe we pray for in that?

A. We pray that we may set up Gods name and glory *above our selves, above men, above Idolls and false gods*, that above all adverse power it may be lifted up and glorified: [*His Truth above every truth, his Mercy above every mercy, &c.* Whatsoever becomes of us or of the World, that God may be magnified and glorified.] Exod. 32. 32. Num. 14. 12, 13, 16, 17. Psal. 115. 1. Acts 12. 22, 23. Acts 20. 24. Iohn 12. 28. Mat. 10. 37.

2. Petition. *Thy Kingdome come.*

Q. What's meant here by Gods Kingdome?

A. It signifieth that spirituall rule and dominion which God hath given to Christ over the Church to *Rule and save* it, and over the *enemies* of the Church to subdue them: The Kingdome of Christ is begun here in *Grace* by his ruling in our hearts

hearts and finished hereafter, in our Reigne with him in glory for evermore: Heb. 2. 5, 6. Es. 52. 7. Zach. 9. 9. Iohn 18. 36, 37. Ps. 2. 6, 8. Ps. 45. 5, 6. Dan. 2. 44. Eph. 6. 10. 12. 17. 1 Cor. 15. 25.

Q. What be the parts of that spirituall Kingdome and Dominion?

1. A. Two: the first is that power by which he (a) gathereth to himselfe a Church and people by his Gospell, by which also he (b) ruleth in their hearts and consciences, and (c) preserveth them to his Kingdome of glory: [Christ is King of soules, he sets up his Kingdome of grace in mens hearts.] (a) Ioh. 11. 52. Eph. 4. 11, 12. Rev. 19. 15. Mat. 13. 19. 47. Luke 17. 21. (b) Ps. 110. 2, 3. Eph. 3. 17. (c) Iohn 17. 11, 12, 24. Iohn 16. 33. Iohn 10. 29. Iud. v. 1.

Q. What is the second part of Christs spirituall Dominion?

2. A. It is that power which he exerciseth in the destruction of the enemies of his Church and Kingdome, of his Children and Gospell. Esay 49. 24, 25. Rev. 12. 7. 10, 11, 14. Col. 2. 15. Rev. 17. 14. Acts 26. 14, 15. Matth. 18. 6. Zach. 2. 5. Rev. 19. 20.

Q. When doth this Kingdome come?

A. When sinne and Sathan are cast out and the Gospell of Christ is set up in our hearts.

When doth it come.

9

Reign
Heb. 2.
37. P.
10. 12.
hearts, and families, and Countries:
[When we are turned from the power of
Sathan to God, when Christs word ruleth
in our hearts, then is his Kingdome come
to us.] Col. 1. 13. Acts 5. 31. Luke 11. 20, 22.
2 Cor. 10. 4, 5. 1 Pet. 2. 9.

rituall
which
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is King.
soules,
n man
2. Rev.
(b) P.
1, 12, 17
Christ
e exerci-
es of his
Children
. 12. 7.
Acts 26
. 19. 30.
e come?
e cast
up in
be
2. When doth this Kingdome goe a-
way?

A. When the Gospell is beaten downe,
and faisehood and wickednesse are set up, and
prevailes and are countenanced in any
heart, family, Parish or Country, Matth.
21. 43. Rev. 2. 5, 13, 14. Eph. 2. 2. Gen. 20.
11.

2. What doe we pray for here?

A. That the Gospell of Christ may be
set up in its power and parity in all hearts,
and in all places; that God would protect
and encrease the number of the faithfull,
till the time come that the Kingdome of
grace here begun, be finished in the King-
dome of glory. 2 Thes. 3. 1. Col. 4. 3. Psal.
122. 6. Rom. 10. 1.

2. What doe we pray against?

A. We pray that God would destroy
the kingdome of Sathan, and all devices a-
gainst his Church and Gospel, and that
all wickednesse may be beaten downe more
and more, [Till this Kingdome be fini-
shed

21 *Who be enimies to Christs Kingdome.*
shed in the glory of the Saints, and final
destruction of the enemies.] Ps. 68. 1, 18.
Rev. 12. 10. 11. We pray against the domi-
nion and power of the Divil, the World,
and the flesh. Rom. 6. 12, 13, 14.

Q. What followes hereof?

A. Therefore they be Christs enemies,
and they crosse their own prayers; that *sub-*
mit not to the Gospel of Christ, that dis-
countenance, or any waies hinder the
Preaching and spreading thereof, or be
friends and favourers of bad men and
bad causes: [Such as the *silencing* and vex-
ing of Godly, quiet Ministers, or depriving
them of due maintenance, preferring the
unsound, &c. any inlet to prophanenesse,
setting up a *chaire* for Sathan against the
Pulpit of Christ; these and the like per-
sons doe pray for Christs Kingdome, and
fight for *Sathans*; among swearing, railing,
loose, riotous persons, families and Par-
shes, whose Kingdome is there set up?
Christs or *Sathans*?] Luke 19. 14, 27. Acts
4. 18.

C A P. XLV.

The 3^d Petition. *Thy will be done.*

Q. **W**Hat doe we pray for in this Petition?

A. Here we pray for *grace*, and strength to obey Gods will in all things, both in (a) doing and in (b) *suffering*. (a) *Psal.* 143.10. *Jam.* 1.22.25. (b) *Luke* 22.42. *Act.* 20.24. *Act.* 21.14.

Q. What is here meant by Gods will?

A. Gods will is that which God in the Scripture hath willed and commanded us to doe, *Mat.* 7.21. *Rom.* 12.2. *1 Thess.* 4.3. *1 Pet.* 4.2. *1 Pet.* 3.17.

Q. When is Gods will done?

A. When setting aside our *own* wils and desires, we apply our selves to doe the things which are pleasing unto him, *Ioh.* 14.21. *1 Ioh* 5.3. *Mat.* 21.29,31. *Ioh.* 6.38. *Heb.* 10.7. [we desire that Gods will may take place, and that there may be but one will between God and us.]

Q. When is it undone?

A. When setting aside the Commandement of God, we fulfill the lusts of our own hearts, or other mens carnall wils,

P

Eph.

Eph. 2.3. 1 Pet. 4.3. Iohn 8. 44. Luke 12. 47.

Q. In Earth as it is in Heaven. What doe we desire in that?

A. We desire that as farre as Earth is wide, Gods will may take place, and be obeyed with that cheerfulnesse and faithfulnessse as the Angels doe it in heaven. [Wee desire a conformity of the Church militant to the Church triumphant.] Heb. 1. 5,7. Psal. 103. 20,21. Es. 6. 2, 3. Here be two things in this Petition. 1. The matter of our obedience, it must be the will of God revealed in the Scripture. 2. The Manner of our obedience, as the Angels in Heaven doe it.

Q. What is the summe and substance of this petition?

A. We Pray that whatsoever God requires of us in his Word, he would give us hearts to obey it with cheerfulnesse and faithfulnessse, submitting all our opposite wills to his will. [We pray that amidst all, and above all, Gods will may be fulfilled and obeyed, and that all desires and wills in us, or others, that be repugnant to his good pleasure, may be subdued.] Mat. 26.39. 1 Sam. 3.18. 2 Sam. 15.26. Psal. 140. 8. 1 Sam. 15. 13,20,22.

Q. What followes hereof?

A. Therefore like hypocrites they *croffe* their own prayers, who pray they may doe Gods will, yet *endeavour* it not; nay, perhaps live in known sinnes, against check of conscience, setting up their own ends, profits and contentments, above the will of God. [Be honest, else never pray it, &c.] Mat. 19. 22. Luke 16. 11. Ezek. 14. 7. Acts 8. 23. Luk. 12. 47.

The 4th Petition. *Give us this day.*

Q. What is meant by *bread*?

A. All outward blessings needfull for this present life: [Under one sort of temporall blessings, we beget all the rest, as raiment, houses, preservation from dangers, &c.] Deut. 8. 3.

Q. What is meant by *Daily bread*?

A. Such a proportion of outward things as is fit for us, agreeable to our places and callings. [And if we have so much, we have our *daily Bread*.] Pro. 3. 8. Gen. 28. 20. Luke 12. 15.

Q. *This day*, or day by day. Why are we to begge it every day, and but for a day?

A. To teach us, that as God keeps and feeds

feeds us (*a*) day by day: And 'as every day we stand in need of new supplies from heaven, so every day we (*b*) should depend on God for the same. [we doe not receive all at once: but as yesterday, so this day, and to morrow, &c.] (*a*) 2 Cor. 8. 15. Exod. 16. 4, 5, 19. (*b*) Luke 12. 19, 20, 28, 29. 1 Pet. 5. 7. Psal. 104. 21. Mat. 6. 26.

Q. What is called *our Bread*?

A. That which our heavenly Father assigneth to every one of us in our *lawfull* vocation. [There is *our bread*, and there is *stollen bread*.] 2. Thess. 3. 12.

Q. How is God said to give us our bread?

A. When he doth *blesse* our labours in our honest callings, or otherwise raise up helps to bring the creatures to us for our support and comfort. [He gives *grasse*, and *seed*, and *barnes*, and *almes*, and power to *eate*: he *raiseth* up friends, he giveth and *breaketh* the *staffe* of bread, Deut. 8. 17. 18. 2 Cor. 9. 10. Ier. 37. 21. Dan. 1. 15. [So the way be Gods way, in which any help commeth, whosoever is the instrument to convey it, God is the giver.]

Q. When is bread taken away?

A. When God doth *curse* the earth and our labours, that they shall not *yeeld* their *increase*.

increase; or else doth curse his *blessings* to us, that they shall not doe us good. [As by taking away the *staffe* of bread, by adding *sorrow* , sinne and discontent with our estates.] Hag. 1.6,9,11. Mal.2.2. Numb. 11.33. Ezek. 14.13. Hos. 9.11.12.

Q. What doe we pray for in this Petition?

A. That God would preserve us from *outward* miseries and *wants* , and so *blesse* the earth and our labours, that we may have such a *measure* of outward things, as is needfull for us, and that through his blessing they may be for our *good* and comfort. [Through Gods *blessing* it is that the creatures doe satisfy our natures, and content our mindes, or doe us any good.] 1 Kings 8.35,37. Prov. 10.22. Prov. 30.8. Psal. 106.15. 1 Kings 17.14. 1 Chron. 29.12.

Q. What learne you from this?

A. We must possesse, enjoy, and use every outward thing, as from God, and unto God [Our own prayers will condemne us, if we be beholding to Satan for bread: if we dare stretch out our hands farther then our prayers, or if we shall use the good things we aske against the giver of them, &c. Mat. 4.3,9,10. Hab. 2.6. Hos. 2.8. 1 Chron. 29.14.

CAP. XLVI.

The 5. Petition. *And forgive us, &c.*

Q. **H**ere we pray for the forgiveness of our finnes and transgressions: Why be our finnes called debts? *Mat. 6. 12.*

A. Because they make us debtors to the Law and Justice of God, to make satisfaction for the offence done to him. [As a Fellow is a debtor till he have satisfied the Law] *Col. 2. 14. Matth. 5. 26.*

Q. How are we freed and discharged of this debt?

A. By Gods free grace and pardon, accepting us in Christ, when we had nothing of our owne to pay. [When we had nothing to pay, God provided a price out of his own store:] *Luke 7. 42. Matth. 18. 25, 27. Eph. 1. 7. Christ hath cancelled our Bonds. Col. 2. 14.*

Q. What is forgiveness of sinne?

A. It is a free and full discharge of a sinner from guilt and punishment, whereby a sinner is received into favour with God. [Forgiveness of sinne is not the abolishing of sinne and corruption, by infusing an habi-

habit of charity and holines, (as Papists teach) but it is the *receiving* of a sinner into favour, not imputing unto him any blame] *Esa.* 43. 25. *Esa.* 44. 22. *Mic.* 7. 18. *Exod.* 34. 7.

Q. Doth God forgive all men their sinnes?

A. No : only such as believe and repent, and walke by the rule of new obedience. *Mark.* 1. 4, 15. *Gal.* 6. 16.

Q. What then is the substance of that we begge in this Petition?

A. That God would give to every one of us faith and repentance, by which we may be accepted into his favour, in, and for Christs sake; having all our sins freely and fully done away by him? *Psa.* 51. 1, 2, 7, 9. *Dan.* 9. 17, 18, 19. The best have need every day to pray forgive us our sins.

As we forgive.

Q. Why is that condition added?

A. Because no man can have assurance that God hath pardoned his sins unlesse he finde in himselfe a disposition to forgive his brother: [The love of God shed abroad in our hearts, begets in tis compassion towards our brother when he hath offend

ded us: [No unmercifull cruell man can be assured of mercy.] *Matth. 6. 14, 15. Matth. 18. 33, 35. Col. 3. 13. Rom. 12. 19.*

Q. How shall I know that I doe indeed forgive my brother?

1.

A. By two things: First, if I dare not wish him ill, nor doe him hurt though it lay in my power, no, nor yet rejoyce when evil befalls him, though I had no hand in it, *Job 31. 29, 30. Prov. 24. 17, 18. Psal. 35. 13, 14. Levit. 19. 18.*

Q. How 2^{dly} shall I know it?

2.

A. Because it is a trouble to me to think ill of another, and I am glad to see any good thing in my enemy, any cause to think better of him, any ground or hope of reconciliation: [A Christian is gentle and easy to be entreated, and though some be so perverse and spitefull that one dare not trust them, yet we can be glad of any good thing in them.] *2 Thes. 3. 14, 15. 1am. 3. 17. Psal. 120. 6, 7.*

Q. What doe we learne from these two words. *Forgive our debts?*

A. Two things: First, the dangerous nature of sinne; our finnes and our names are entred into Gods debt-book together, and we are every houre liable to be arrested and brought to an account before God.

God. [What a case is he in that hath Bai-
lies watching him in every place and cor-
ner, &c.] *Matth. 5. 25.*

Q. What else doe we learne?

A. It sheweth our *inability* to *satisfy* for
the least sinne, we have no price to pay,
we must be *forgiven*, or else cast into pri-
son for the last farthing, *Rom. 4. 7. Mic.*
6. 7.

CAP. XLVII.

The 6. Petition. *Lead us not, &c.*

IN the former Petition we prayed to
have our sinnes *forgiven*; now we pray
that we may be *kept from sinne* for time to
come.

Q. What doe we learne from the *order*
and connexion of these two Petitions?

A. All that pray *aright* to have their
sinnes forgiven, must be as earnest to be
kept from sinne for time to come, *Psal. 51.*
7. Rom. 7. 24. Psal. 19. 13. Carnall people
can Pray for *mercy*, but the Godly will
pray for *Grace* as well as *mercy*.

Q. What is here meant by *Temptati-*
on?

A. Any thing whereby a man is inti-
ced

220 *Of Temptations, and how they*
ced and drawn into sinne, *Iam. 1. 14. 2 Cor.*
11. 3. 1 Thes. 3. 5. Iohn 13. 2. Prov. 1. 10. 11.
There lieth a Temptation in most things
we have to deale withall: as in Meats,
Drinks, and Apparrell, in Wealth, in Po-
verty, in Preferments, in Examples, in
Counsailes, in fear of Men, in love of Life,
in our Pleasures, yea in our very callings:
And unlesse the Lord doe graciously keep
us, we shall be enticed and drawn away.

Q. What is it to be led into Temptation?

A. To be tempted is to be *allured* and provoked unto evill; but to be led into temptation is, when we are deceived and overcome of the evill: [When we yeeld to the evill motion, the snare is laid and we are caught.] *2 Sam. 11. 2, 4. Matth. 26. 35, 69, 70. 1 Tim. 6. 9.*

Q. How doth God lead into Temptation?

A. When he doth not support and strengthen us against the evill, but leaveth us to our own wit, strength or lusts, or unto Satan. *2 Chron. 32. 31. 2 Chr. 10. 15. 1 Kings 22. 22. 2 Th. 2. 11. Ro. 1. 24. Iob 1. 12.*

Q. How doth God inable us to resist temptations?

A.

A. Three waies. 1. By making us wise to *discerne* an evill motion. 2 Cor. 2.11. Mat. 16.23. Neh. 6.11, 13.

Q. How secondly?

A. By making us *watchfull* over our slippery hearts, and *outward* occasions of falling: Mat. 26.41. Prov. 5.8. 1 Thes. 5.22.

Q. How thirdly doth the Lord *enable* us to resist Temptations?

A. By *fortifying* us with *faith* and *courage* whereby we cleave to God against all the world. Mat. 4.7. it is written: Eph. 6.11.

Q. What doe we pray for in this Petition?

A. That God would give us *spirituall* *wisdome* and *strength* to *discerne* and *overcome* all temptations unto sinne; and if at any time he *suffer* us to be tempted, yet that he would not *leave* us to our selves to be deceived and overcome of the evill: [We pray that God will *hold* us up, and deliver us from the power of all *spirituall* enemies.]

But deliver us from evill.

Q. What's here meant by *evill*?

A. The evill one, (i.) Sathan and all his

his wiles; and subtilties. *Iohn* 17. 11, 12, 13.
1 *Iohn* 5. 18. *Iob* 2. 6.

Q. What doe we pray against in these words?

A. That seeing we desire to be kept from sinne we desire also to be kept from the power and wiles of the tempter. [That God would discover his wiles and help us against him,] *Gen*. 20. 6. 1 *Sam*. 25. 33. *Zach*. 3. 2. *Rev*. 12. 13, 16. *Psal*. 17. 4, 5.

Q. What must they doe that pray to be kept from temptations?

A. In a due sense of our own weaknesse, we must shunue occasions of evill, we must not cast our selves upon temptations: [For then we are not true to our own prayers.] *Judg*. 16. 15, 17. *Prov*. 7. 8. *Gen*. 34. 1. *Eccles*. 2. 3.

For thine is the Kingdome, &c.

Q. These words are for matter and forme, a thanksgiving, what doe we ascribe to God therein?

A. We acknowledge that Kingdome (a) over all the World, and (b) power to doe what he will, and (c) glorious excellencies doe belong to God our Father in Heaven. And we ascribe the praise thereof to him. [The excellency of Grace, Majesty, Mercy, Power,

Power, any thing whereby one may be magnified and extolled is the Lords peculiarly and transcendently.] 1 Chron. 29. 11. Rev. 4. 10, 11. (a) 1 Tim. 1. 17. Psal. 102. 19. Dan. 5. 21. (b) Psal. 115. 3. Psal. 62. 11. Rev. 4. 8, 9. Deut. 32. 31. (c) Esay 6. 3, 5. Esay 43. 7. Rom. 9. 17.

Q. What is required to an holy and right praising of God?

A. Two things. 1. We must labour to have our hearts (a) affected with his glorious excellencies and greatnesse, as being the fountaine (b) of all the good we are or have; (a) Esay 12. 4. Psal. 126. 2, 3. (b) 1 Chron. 29. 11, 12. Psal. 116. 12, 13, 14. Mic. 7. 18.

Q. What 2^{dly} must we doe, if we desire to praise God aright?

A. We must endeavour to Live and Dye unto Him who loved us first: we must use all mercies which we receive from Him, unto his Honour and service. Psal. 50. 23. Ps. 18. 1, 2. Rom. 14. 8. 2 Cor. 5. 15. Rom. 12. 1, 2.

Q. Wherefore is this clause added to the end of the Lords prayer?

A. To teach us that the hearing and answering of our Prayers is grounded on (a) Gods own goodnesse, (b) greatnesse, and (c)

(c) glory: [and by them he is engaged to heare us. We must presse God with the interest of his own glory, power and Kingdome, for hearing and helping of us] (a) Ezek. 36. 22, 32. (b) Mic. 4. 8. Dan. 3. 16, 17. 2 Chron. 14. 11. (c) Jer. 14. 8, 21, 22. Exod. 32. 11, 12. Josh. 7. 9.

Q. What must they doe that ascribe all these to God?

A. We must set (a) up God in our hearts as supream King, make him our Rock and Feare, not (b) giving any part of his glory to any creature, (a) Matth. 10. 37. Luke 12. 5. Jer. 10. 7. Esa. 8. 12, 13. (b) Dan. 2. 30.

Q. For ever, what doth that word import?

A. That Gods (a) Kingdome, power and glory, in, and over the Church, is everlasting; it failes not: and that the Church shall (b) ascribe the same unto him in all ages, and throughout all eternity: [When all Kings and Kingdomes shall cease: when we are dead and gone; yet Christ remains a King of the Church and shall be magnified in it:] (a) Dan. 7. 14. Esa. 50. 2. Esa. 46. 3. 4. (b) Eph. 3. 21. Rev. 5. 13, 14. according to that ancient doxologie used in the Churches of Christ, Glory

be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be, world without end. Rom. 11. 36. Hooker Pol. lib. 5. S. 42. Rev. 5. 13.

A M E N.

Q. What doth that word import?

A. *Amen* being set after any prayer or thanksgiving, it doth imply our consent and desire, that the thing should be as is uttered, Deut. 27. 15, 16. Jer. 11. 5. Jer. 28. 6. 1 King. 1. 36. 2 Cor. 14. 16.

Q. What followes hereof?

A. That we must understand, attend unto, and affect the things prayed for: [else how shall I say, *Amen*? They that pray in an unknown tongue, or gaze up and downe, or fiddle about their cloathes and other matters and complements in time of prayer, doe not beare a part in Prayer, and their *Amen* is fruitles and vaine. 1 Cor. 14. 16. Rev. 22. 20.

C A P.

CAP. XLVIII.

*Of the right Use, and Abuse of the
Lords Prayer.*

Q. **H**OW may a Christian make a right use of the Lords prayer?

A. We may use it both for a Rule of prayer, to measure our requests, and make other prayers by; and also for a prayer in selfe, as it was delivered by Christ: [Christ puts matter and words into our mouthes: Christ taught his Apostles to pray, as Iohn taught his Disciples, (i.) He did not only give Rules of Prayer, and a patterne, but a form for them to use,] *Mat. 6. 7, 9. Luke 11. 1, 2.* if you ask, May we pray our Father &c.? our Lord Christ gives the Answer, when you pray, say, Our Father, &c.

Q. Is a set forme of Prayer lawfull, either of our own making, or delivered to us in a book?

A. Yes, it is, else Christ and the Prophets would never have delivered set formes to be used by the Church: [God appointed formes, and therefore formes be not in themselves unlawfull: the pray-
cris

er is not evill because it is a formed prayer:] Num. 6. 23, 26. Joel 2. 17. 1 Chron. 16. 35. 2 Chron. 29. 30. He gives the forme, he sets them the words to be used: and it was at a *solemne Fast* too.

Q. But is a set forme of Mans making lawfull to be used by us?

A. If the prayer for matter and substance be lawfull, and such as concernes us, we may safely use it: [we may use the words of Moses, Daniel, Nehemiahs prayer.]

Q. Is stinted prayer lawfull: (i.) set prayers, to which one is confined, and tied to use no other? Of stin-
ted prayer:

A. That's unlawfull both in publick and private: he that confines himselfe to book-prayers, or to the prayers of others with whom he joynes, or to set prayers of his own devising, can never discharge the duty of right praying. Ps. 50. 15. Jer. 14. 21. Ezra 9. 6. Dan. 9. 5. They changed their Prayers with the occasions.

Q. Why so?

A. Because our prayers must be made according to our necessities; and neither book, nor men with whom we joyne in prayer, can expresse all our wants and griefes: nor I my selfe this day, what I shall need pray for to morrow. [Yet it con-

Q

cludes

cludes not that set prayer, or prayer with others, for so much as it doth containe of meet matter to be asked, is hereby unlawfull; Because by such prayers we are not *stinted*, but have *liberty*, both the Ministers in their Congregations, and our selves in private, to enlarge our prayers as cause requireth. There is *oddes* between *lawfull* and *sufficient*: such a measure of Petitions is *sufficient* for the publick, or the family, which is not sufficient every way to all my occasions: and that prayer may be sufficient at *one* time, which is not *another*.]

Q. But in praying must we not exercise the *spirit* of prayer? And can that be done in a set or *book* prayer?

A. Yes, the spirit of prayer is, when we *begge* in *faith*, with feeling and *feruency*, with sighes and groanes; and that is done when we *joyne* with others, or use set formes as well as in sudden, and *ex tempore* conceived prayes. [As a Beggar in true want *begges* hard if there be any hope of obtaining; and yet peradventure the next day, or to the next man, useth the same words, or to the like effect: the varying of a *phrase* doth not make it the spirit of prayer.] Mat. 26. 39, 42, 44. with Heb. 5. 7.
2 Cor.

2 Cor. 13. 14. with 2 Thess. 3. 17, 18. Col. 3. 16. [The Songs are not lesse spirituall, because set and taken out of the booke, if our hearts be affected with the matter.] Eccles. 5. 2. Job 22. 27, 28.

Q. When is the Lords prayer *abused*?

A. When people say it *over* without understanding and affection, or else make vaine and needlesse repetitions of it: [both these are a taking of Gods name in vaine] 1 Cor. 14. 15. Mat. 6. 7, 9.

Our duty after Prayer.

Q. What is our duty after we have prayed?

A. 1. We must *Practise* what we pray for: our actions must not crosse our Prayers. We must not pray and still rebell against God. Hos. 7. 14. We must joyne our endeavours with our prayers, Gen. 32. 9, 11, 12. with Ps. 13. 30. 2 Thess. 2. 2. with 2 Cor. 11. 32, 33.

Q. What 2^{dly} must we doe after we have prayed?

A. 2. When we have prayed, we must observe how well our prayers have *sped*, how God doth *answer* our requests, Psal. 85. 8. Luke 18. 5. [There is expectation of

Q 2

answer

answer from God to fulfill our desires, if you knock at ones door ye listen for an answer: if you preferre a Petition, you will look what answer is returned: so &c.

Q. How shall I know whether my prayer be heard or not? How shall I comfort my selfe in that case?

1. A. There be foure Rules: First, think not thy prayers denied, though they be delayed: [God dealeth after diverse manners with his servants; sometimes he answers presently: Dan. 9. 21, 23. Esay 65. 24. --- Sometimes he seemeth to stop his eare, and to deny us for divers reasons, as 1. Because he loves to heare the voyce of his children crying unto him: 2. Perhaps thou art not ready for the blessing, 3. Perhaps it is better thou shouldest want it: 4. Perhaps thou takest a wrong course to obtaine it. 5. Perhaps thou prescribest to God, and God will give thee the blessing in a way more for his glory, as Christ did,] Iohn 11. 3, 6, 15, 40. Gen. 25. 21.

Q. What second rule have you?

3. A. If God give some better thing in stead of that we beg, or strength to beare the want of our desires, we must not take our selves to be denied, 2 Cor. 12. 9. Gen. 17. 18. 2 Sam. 12. 23, 25. Deut. 3. 26. Psal.

3. 4. 5. *Psal.* 138. 3.

Q. What third rule to judge of Gods acceptance of our prayers?

A. When after prayer we finde our hearts to be drawn to God, and our spirits upheld to continue praying, returning to that duty with fresh delight and hopes, that is a signe we are heard. [It is a signe the beggar fares well when he goeth often. It is a good signe, when we still goe to God as to our best friend.] *Psal.* 116. 1. 2. *1 Sam.* 1. 18. 28.

3.

Q. Particularly touching forgivenesse of sinnes, how shall I know that my prayer is heard?

A. If I get a victory over my sinne, if the sense of Gods love doth work in me a love to God againe; and to the things of God [that is a signe our prayer is heard] *Luke* 8. 46, 47. *Luke* 7. 47.

4.

Q. But if we find no token of Gods answering our prayers, what is to be done?

A. We must search if there be any accursed thing that may hinder our prayers; and also we must be humbled for our failings in the manner of our duty, *Iosh.* 7. 7, 10, 11. *1 Chron.* 15. 13, *Iam.* 4. 3. *Luke* 9. 54.

CAP. XLIX.

Of the Seales of the Covenant.

2. **W**EE have spoken of two means of working and encreasing faith, viz. the Word and Prayer. By what means is God wont to *seale* up to our hearts the assurance of our reconciliation with himselfe?

A. Two waies: 1. *Inwardly* by the testimony of the Holy Ghost, witnessing with our Spirits that we are Gods children. 2. And *outwardly* by the Sacraments, Rom. 8.16. 2 Cor.1.22.

2. How doth the Spirit of God *inwardly* witnesse to a man his salvation?

1. A. Two waies: first, by *imprinting* holinesse and the stamp of grace on the heart, thereby shewing us our right to the promises of life: [as the *seale* leaveth its impression on the wax, so doth the Spirit. And look where *grace* is printed, there is the spirit that wrought it: and we have that *seale* to shew for our salvation.] Gal. 5.18,22,23,24. Gal.6.16. Rom. 8.13. 2 Cor.3.3. A *seale* makes things to be authenticke and warrantable: Deeds and writings

writings once sealed are good in Law, and we may plead our right by the seale: so &c.

Q. How secondly doth the Spirit witnesse with our Spirits?

A. By *cheering, strengthening, and clearing up the Conscience to see, and acknowledge and certify our hearts of the truth of Grace: so to make us able to say, I have true faith, and true hatred of sinne, &c.* [The Spirit saith, They that are called, are certainly saved. Now the conscience *inlightned* doth say, 'Tis *so and so* with me. This is the *answer* of a good conscience, and the witnesse of *two* is true, Gods Spirit and our Spirits: as conscience awakened can tell *David*, thou hast done ill in the matter of *Uriah*, so the conscience *inlightned* and *cleered* can tell *Peter*, and make him say with confidence, Lord thou knowest, and I know that I love thee, *Iohn 21. 17.*] *Eph. 1. 13. 1 Pet. 3. 21. 1 Iohn 2. 20, 27. 1 Cor. 2. 11, 12. 1 Ioh. 5. 20.*

2.

Q. But put case our conscience cry peace *without any such impression, and character of grace on the heart?*

A. Then it is a *false* cry, it being but the single testimony of our own deceived spi-

rits, and severed from the true testimony of the Spirit of God, which ever agreeth with the Scripture: [The Spirit of God doth not crosse the word, it doth not blesse whom the word curseth, nor curse whom the word blesseth, and if our *own* hearts doe so, we know it to be a false testimony, and a deceived spirit.] 1 Iohn 5. 6, 8. Psal. 51. 9, 10.

Q. Put case I finde some works of the sanctifying Spirit, and yet feele *unquietnesse* in my own conscience?

A. If upon *examination* thou find any sinne in thy soule, pull it out and cast it from thee, but if there be no sin that hinders thy peace, then thy conscience ought to acquit thee. [Thou art in *safety*, and in Gods favour by the spirit of sanctification, whereby thou dost cleave to thy God amidst all fears and doubts.] Esay 50. 10. Job 27. 1, 4, 6. Job 13. 15. Thus of the inward Testimony of the Holy Ghost, followes the outward.

Q. How doth God seale up our redemption to us *outwardly*?

A. By the Sacraments, which to the worthy partakers are particular tokens and pledges of Gods favour and good will towards us in the death of his Son: [In the

the word God speaks generally, but he comes to each particular beleever in the Sacraments.]

Q. What is a Sacrament?

A. A Sacrament is a seale of the righte- What a
ousnesse of faith, or it is a token of the Co- Sacrament
venant between God and us, Gen. 17, 10, 11. is.

Rom. 4. 11. A Sacrament hath two uses.

1. Of the signe promisory to represent.
2. Of a seale to exhibit, and put us in possession of the things granted by Gods Covenant.

Q. Must we be in Covenant with God before we can partake of the Sacraments?

A. Yes: for else the outward signes doe not profit: Abraham was first in covenant with God, and then he received the signe of circumcision: [Even as we use first to agree upon the conditions before we seale and deliver the deeds.] Gen. 15. 6, 18. with Gen. 17. 7, 10, 11. with Rom. 4. 10, 11. Act. 8. 13, 21, 37. As in Covenant, and Contract of Marriage, there is first a consent of the parties, and then the writings are sealed, so it is in this covenant of Grace, both we and our Children must be in Covenant with God, before the Sacraments which are the seals of the Covenant can belong to us : -- Some are in Covenant with

with God, *only by outward* profession, and such people receive the signe, but not the thing signified, as *Act. 5. 3. 1 Cor. 10. 3. 5. 1 Cor. 11. 27. Rom. 2. 25.* others are really in Covenant with the Lord, and they receive both the signe, and the things thereby signified, as *Act. 2. 41. 1 Pet. 3. 21.* Our Children are taken into Gods Covenant, and so have the signe of Baptisme, Howbeit when they come to age, they must performe the condition of their Fathers Faith, else they forfeit all.

Q. The Sacraments of the Old Testament were two. 1. *Circumcision* and 2. the *Passover*; of the New Testament be likewise two Sacraments, Baptisme and the Lords Supper; How doe they differ the one from the other? The New from the Old?

A. Not in *substance*, for Christ is the substance and end of all Sacraments, but only in the *manner*; the Old did lead unto, and set forth Christs death which *was to come*, the New doe set forth Christ *already come*, 1 *Cor. 10. 3, 4. 1 Cor. 5. 7. Exod. 12. 13.*

*The parts
of a Sa-
crament.*

Q. How many parts be there in a Sacrament?

A. There be two parts in every Sacrament

ment: 1. Some outward and bodily signe:
2. And some spirituall benefit signified there
by.

Q. What is the spirituall thing signified
in every Sacrament?

A. Christ crucified, or the doing away of
sinnes, in, and for the death of Christ: [It is
not every grace represented by an out-
ward signe, that doth make a Sacrament,
but the benefit of Christs passion is that
grace which is set forth in every Sacra-
ment.] Col. 2. 11, 12. Marke 1. 4. Matth. 26.
28. 1 Cor. 10. 16. 1 Cor. 5. 7.

Q. What followes hereof?

A. Therefore those other five Sacra-
ments of the Papists, viz. Confirmation,
Penance, Orders, Matrimony, extreame
unction, are falsly called Sacraments of
the New Testament, as being neither or-
dained by Christ, nor having such Sacra-
mentall signes and significations. [A Chri-
stian needs but two things to his Being,
viz. a new birth, and a growth in Christ,
both which are set forth in the other two
Sacraments; besides, those five are not
common to all Christians that be in cove-
nant with God, nor yet peculiar to the
Christian Churches.]

Q. Who is the Author and ordainer
of

of all Sacraments?

The Author.

A. Only the Lord God: None but God can *forgive* finnes, and *bestow* spirituall graces, and therefore none but God can make *signes* and *seales* thereof: [As he alone can *signe* and *seale* a deed that hath the right to *sell* the land: All *signes* and Sacraments of mans *devising* cannot teach or *help* devotion, but only *delude* and breed *superstition*: It is a foolish thing to make a *significant* signe of that which is not in our power to give.] *Matth.* 28. 19. *I Cor.* 11. 23.

Q. What is the efficacy of Sacraments? Doe they *justifie* the receiver, or *worke* in us that grace which they signify, if the party himselfe doe not *hinder* it by some grosse *finne*?

And Efficacy.

A. No: Sacraments are signes of Gods grace and favour towards us, but not the *working causes* thereof: [For then the signe should be before the thing whereof it is a signe, which cannot be; Sacraments serve as it were to put us in *possession* of the Covenant, as a *sealed* deed formerly *delivered* doth of an house or land that is sold. Remission of sins, and other blessings of the Covenant, are not in the Sacraments, as Heate is in the fire, or as a *medicine* in a box

But as a Key given in token of possession,
 or a Ring in token of Marriage, are in
 Law sure *Pawns* of the things promised: so
 are these *holy* signes, given to the beleever.
 Remission of sins and sanctification of our
 hearts is from God *alone* through the blood
 of Jesus Christ, yet for the *applying* thereof
 unto us, there are diverse means establi-
 shed, as 1. Baptisme, *Act. 2. 38. Mat. 3. 7.*
Mark. 1. 4. 2^{ly} The Eucharist, *Mat. 26. 28.*
1 Cor. 10. 16. 3^{ly} Preaching, *2 Cor. 5. 19.*
 4^{ly} Prayer, *Act. 8. 22. Jam. 5. 15.* 5^{ly} The
 Power of the Keys, *Mat. 18. 18. Joh. 20. 23.*
 All these are *Acts* *instituted* by God, and
 executed by us for that purpose; And ther-
 fore although to the *dead* soule, that hath
 no *inward* motion of *faith* to receive the be-
 nefit offered, nor any *disposition* of heart
answerable to the thing that is done out-
 wardly, these means availe *nothing*, *Gal. 5.*
6. Yet on Gods part *offering*, and on mans
 part *daily* *receiving* and imbracing them,
 the outward signe, and the spirituall be-
 nefit thereby signified doe ever goe toge-
 ther; hence it is, that in the Scripture,
 that which is proper to the thing signified,
 is sometimes *ascribed* to the signe, as *Act.*
22. 16. Arise, and be Baptized washing a-
 way sinnes, with *1 Cor. 10. 16. 1 Cor. 11.*

24,25. The which is well expressed Art. 25. of the Church of Eng. That the Sacraments be certain sure witnesses, and effectuall signes of grace, and Gods good will towards us, and in such only as worthily receive the same, they have a wholsome effect.

CAP. L.

Of Baptisme.

Q. **W**Hat is Baptisme?

A. It is a Sacrament of our engrafture into Christ out of old Adam. [It is unto us an entrance into the Church, witnessing unto us, that whereas we were before strangers from God, (a) God doth now receive us into his family and people, and we againe (b) give up our selves together with our names unto God through Jesus Christ to walk in newnesse of life. (a) 1 Cor. 12. 13. Gal. 3. 27. Eph. 2. 11, 12, 13. (b) Mat. 3. 8, 11. Rom. 6. 3, 4.

Q. What's the outward signe in Baptisme?

A. The dipping or sprinkling of water in the name of the Father, Son and Holy Ghost, Mat. 28. 19. for dipping see Ioh. 3.

23. Mat. 3. 6, 16. Act. 8. 38. And for sprinkling, read Act. 16. 33. in Houses: Mark. 7. 4. with Heb. 9. 10, 19, 20, 21, 22. Heb. 12. 24.

Q. What is the spirituall thing signified by this sprinkling of water?

A. The *clensing* of the soule from all sinne by the *bloud* of Christ sprinkled on it, Act. 2. 38. Rom. 6. 3. Col. 2. 12, 13. Baptisme teacheth and *signifieth* unto us that in Christ we, who were *dead* in sinnes, are quickned, and *washed*, and all our sins forgiven, by the mighty operation of God. Eph. 5. 26. Tit. 3. 5. In and by Baptisme God doth two things: 1. He doth *instruct* us touching Christ crucified, that our sins are washed, and our *soules clensed* from all sinne by his bloud. 1 Ioh. 1. 7. Rev. 1. 5. 2. He doth *apply* the same in particular to the party Baptized, Act. 22. 16. For the Sacraments, by reason of the *word* of command [Goe and Baptize them] and of the word of *promise* of a *benefit* to worthy receivers [Be Baptized for remission of sins, Act. 2. 38.] They doe tell us that Christ is *ours*, given to us, and his blood sprinkled on us, and by this means, (it being a *word* of promise (and every word of promise is a word serving to beget faith) the spirit of God doth stirre up faith, strengthen and

and confirme faith in us : God doth not put any such *virtue* into the signs, as to pardon our sins and make us Holy , neither doth God so Tie his presence to the water, as if *where* the Ministers Action is , there God is also, and at the same time, for many have the *signe*, that never have the *thing*, as *Simon Magus, Judas, &c.* and some have the benefit of Baptisme long after , as Infants when they come to age; But none have the benefit of Baptisme, but such as come by Faith to behold Christ crucified in and through the outward signs, so use the signs as means of applying Christ to their own souls for remission of sins. see *Art. 27. of Ch. of Eng.*

Q. What is it to be baptized in the Name of the Father, Sonne and Holy Ghost?

1. A. Two things are meant by it: First, Gods part thereby is testified to the party Baptized, of the Covenant. that he is received into the flock and family of God : [God doth avouch him for his child, God doth bind himselfe to us: and make over his Covenant to us. *Gen. 17.7.*

Q. What secondly?

2. A. The party that receiveth Baptisme Our part. doth enter into an oath and Covenant, to take the Lord for his God; thereby binding himselfe to beleeve and serve that true God,

God, who is Father, Sonne and Holy Ghost: [We are then enrolled, and written among the Sonnes of God, *Gen.* 17. 1. *Gal.* 3. 27. *1 Cor.* 1. 13. 15. We avouch God to be our God.] *Deut.* 26. 17, 18.

Q. Is it *thus* with all that are baptized? Doe all receive those benefits?

A. No, only they that *have* or *come* to have faith to beleieve the promises, and repentance to forsake sinne, *Gal.* 5. 6. *1 Pet.* 3. 21. *Acts* 8. 21. 23. *Marke* 16. 16. [In Scripture they are reputed aliens and strangers from the covenants of promise, who have not the *signe* of the Covenant: 2. And they that reject the signes are reputed to reject the Covenant it selfe, *Eph* 2. 11. *Gen.* 17. 14. *Luke* 7. 30. 3. So they that receive the signe of the Covenant, *joyning* themselves to the people of God, are in Scripture reputed to be of the household of faith, and Saints confederate with the Church of God, *Esay* 56. 3. *Heb.* 9. 13. 4. But really and effectually they *only* receive the benefits which come to have the conditions of the Covenant, *viz.* Faith, and repentance. *Acts* 8. 21. 23. *1 Cor.* 10. 3, 5. *Acts* 3. 26. *1 Pet.* 3. 21. The duty of all that be Baptized is reduced to three heads. 1. To *Renounce* the Divell, the World, and the Flesh. 2. To

R

Believe

Believe in Iesus Christ, and to maintaine the Faith once delivered to the Saints against all Sects and Heresies whatsoever. 3. We promise to walke obediently in all Gods Commandements.

Q. Are the conditions of faith and repentance required in all that are to be baptized?

A. Yes, in all that be Baptized when they be of ripe age; but in little Children it is sufficient that they shew forth faith and repentance when they come to age.

Q. May little Children be baptized?

I.
Practice.

A. Yes: the Apostles did baptize whole households, in which number were their Children: [As *Abraham* and his household were circumcised (*i.*) He and his Children, for *Ismael* was but thirteen years old when he was circumcised, *Gen.* 17.25. And there is reason for it, because there is the same relation from the beleieving parents to the children already borne, as to them that shall be borne; and therefore if the children of *Stephanas* and the Jaylor which were borne after their conversion, ought to be baptized by vertue and priviledge of the Parents faith, why not also the children that were already borne, seeing they are the children of beleivers: moreover
this

this practice of baptizing Infants by the Apostles is gathered from that phrase, *Heb. 6.2.* Laying on of hands which was a ceremony used to them that had been Baptized in their Infancy, when they were Catechized in the Doctrines to be known and beleaved by men that were admitted to Baptisme, *Calv. on Heb. 6.2.*] *Acts 16.33.* *1 Cor. 1.16.* *Gen. 17.25.*

Q. Why are Infants of beleivers to be baptized?

A. Because they belong to the covenant of grace, and be of the number of Gods people, and are inheritors of the blessings which God promised to the seed of the faithfull, *1 Cor. 7.14.* *Rom. 11.16.* *Acts-2. 39.* *Mark. 10.13, 14, 15.* *Gen. 17.7, 9, 12, 14.* with *Gal. 3.16.* *Rom. 4. 11. 12.* In those Scriptures Note five things. 1. That Infant-membership, and Admission by an outward signe, is as Ancient as any visible Church recorded in Scripture. 2. That the Covenant made with Abraham was the Gospell-Covenant, wherein blessednesse was promised in and through Christ the promised seed. *Gal. 3.8.* with *Gen. 12.3.* and that Covenant is to endure to the end of the World. *Gal. 3.16. 17.* 3. Note, the Persons with whom God made that Gospell-Covenant

venant, it was *Abraham*, and his *Infant-seed*, and so with beleivers of all Nations, who have as much *right* to that promise, (I will be thy God, and the God of thy seed) as *Abraham* had. 4. There is a command to *marke* the Infant-children of the Covenant. *Gen. 17. 10, 12.* The which command is no where *reversed*, but rather established *Mat. 28. 19.* Baptise all, Infants are not excepted, but rather included in that promise. *Act. 2. 39.* And though the *signe* of the Covenant be changed, yet *neither* is the Covenant it selfe, nor the *commandement* to *Marke* Infants reversed. 5^{ly} Note *what* Christ did, and the *reason* why he did it. 1. *What* Christ did, He said, *forbid* them *not to come unto me ---* And albeit Infants did not *know* what was *done* unto them, yet Christ gave them both His blessing and an *outward signe* of it, He laid his hands on them. 2. Next Christ gives a reason *why* he did this, because to them belongs the Kingdome of Heaven, and remission of sins. Now if Christ esteeme it a sufficient reason, why Infants should be admitted to the *signes* of his blessing, because the Kingdome of Heaven *belongs* to them, then who shall dare forbid them? or debarre them from Baptisme the first *signe* of the
Cove-

Covenant of grace?

Q. What if the *immediate* parents be believers only in *shew*, may their Children be Baptized?

A. Yes for, *First*, the profession of the faith is sufficient: 2^{ly} Children of professors have right to Baptisme by virtue of the *first* covenant with *Abraham*, in whom we have as true an interest as the Jewes ever had, *Acts* 8. 12, 13, 37. with *Acts* 10. 47. *Gal.* 3. 29. *Rom.* 11. 17. [So that the wickednesse of the *immediate* parent doth not prejudice the right of the childe: for then *Hezekiah* should not have been circumcised, because he had a *wicked* father. No covenant or condition of mans making, must be set *above* the covenant and conditions set by Christ, nor make them void to beleivers.] Godly Parents have sometimes graceles Children, and Carnall Parents have sometimes gracious children.

Q. What can Baptisme profit Infants, seeing they have no faith?

A. Very much: for as men by deed and seale convey lands to heires that shall be borne, as well as to them that be already borne: so doth God by his promise, which takes its effect in due time. [As Gods promise that *Abrahams* seed should inherit

248 *How Baptisme doth profit Infants.*

Canaan, did not take effect till 430. years after, yet then it spake and failed not. And as our children are taken *Tenants*, and made members of some *Manor* or *Lordship* by the *delivery* of a white wand, or the like ceremony, when they be *little*; the which *Tenements* they enjoy when they come to age: so doth Gods covenant of peace and grace made in Baptisme, take its effect in due time.] God is the great Landlord of Heaven, He puts our Childrens life into that coppy,&c.

Q. What if they doe not performe the condition when they come to age?

A. Then they can have no good of their Baptisme, 1 *Pet.* 3.21. *Neh.* 5. 13. [God will shake them out of his Church.] *Rom.* 2. 28. As you put a Childs life into a Living, when he is of age he enjoyes it: But if he refuse to doe Homage, or to pay the Lords rent, then he forfeits his Living: so &c.

CAP. LI.

Of the Lords Supper.

2. **W**Hat is the *outward* signe in the Lords Supper?

A. Bread and Wine given and received, as Christ hath ordained.

2. What is the thing *signified* and remembered in, and by them?

A. The *death* of Christ, when he offered up his righteous soule a *sacrifice* for sin, [gave his body to be broken, and his blood to be shed for sinners,] *Esay* 53. 6, 8, 10. *Luke* 22. 19, 20. *1 Cor.* 11. 24, 25, 26.

2. The Bread and Wine then are not turned into the *very* body and blood of Christ by the consecration of the Elements, as if Christ should be there *lodily* present?

A. No, by no means : for the Heavens must *containe* his Body till he come againe for our full redemption. And it is as impossible for *Christs* body to be in Heaven and Earth, and in ten thousand places at once, as it is for *one* of us. [This conceit of Papists is not only against our *senses* of sight, and tast, and feeling, but also against an *Article* of Faith, namely, the

Against
Transub-
stantiati-
on.

R. I.

250 *The Bread and Wine not changed into*
trueneſſe of Christs humane Nature in his
Incarnation; and againſt that Article of
Christs ſitting at the right hand of God:
Gods Omnipotency doth not make a true
body to be in many places at the ſame in-
ſtant of time.] Aſt. 3. 20. 21. Luke 24. 6.

Q. Shew ſome other reaſons againſt
Transubſtantiation, and the *reall* preſence of
Chriſt in the Eucharift.

R. 2. A. The Bread which is *broken* in the Sa-
crament cannot be his *very* body, becauſe
his *very* body is *whole*, and the Sacrament
ſets forth Chriſt broken for us: [There-
fore it is a *remembrance*, not a *transubſtan-*
tiation.] 1 Cor. 11. 24. we ſet forth his
death, we doe not kill him againe.

Q. Shew a third reaſon.

R. 3. A. All that eat the *fleſh* of Chriſt, and
drink his bloud, in the *Scripture* ſenſe are
ſaved: But all that eate of the Maſſe are
not ſaved: [Therefore the Maſſe and the
Scripture agree not.] *Iohn* 6. 51, 53, 54,
57.

Q. Shew a fourth reaſon againſt the
bodily eating of Chriſt.

R. 4. A. Becauſe if one ſhould eate a peece
of his fleſh, (as his finger, or foot, &c.)
that would not profit, *Ioh.* 6. 52, 61, 63.
What if the Souldier that pierced him,
had

had tasted of the bloud which came out of his side, could that have done him any good? surely no, for our redemption stands in the *satisfaction* which by his dying he made unto the Law, and the *mean* by which we eat his Flesh and drink his Bloud, is not with the Mouth and Teeth, but Faith in the heart.

Q. Then Christ is not offered up a Sacrifice for the *quick* and *dead* in the Eucharist, [as the Papists teach] *Catechismus Rom. part. 2. c. 4.*

A. No: for as Christ cannot dye and suffer often, so neither is he offered often. But by one sacrifice of himselfe once offered, he hath put away sinne for ever. [He hath perfected for ever them that are sanctified, by once dying, else were his sacrifice weake and imperfect, like the sacrifices of *Aarons* Priests: Our duty in the Sacrament is to receive him by faith, not to offer him in sacrifice to God. In the Sacrament God offers Christ to us: we doe not offer Him to God. *Heb. 9. 25, 26, 28.* with *Heb. 10. 10, 11, 12, 14. Rom. 6. 10. Ioh. 1. 29.* The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for the sinnes of the whole World, both originall and Actuell, and
“there

“there is none other satisfaction for sin,
 “but that alone. *Art. 31. of Ch. Eng.*

Q. What followes hereof?

*Papists be
 Idolaters.*

A. Therefore the *Masse* is a very Idoll,
 and they that use it, or *adore* it, or *ascribe* to
 it the *vertue* of Christs sacrifice, are very I-
 dolaters. The sacrifices of *Masses*, in the
 which it was commonly said, that the
 “Priests did offer Christ for the quick and
 “dead, to have Remission of Paine and
 “Guilt, were blasphemous fables, and
 “dangerous deceits. *ibid.*

Q. What then is the meaning of these
 words: *This is my body*?

A. *Paul* tells us, it is the *Communion* of
 the body and bloud of Christ; (*i.*) [an
 ordinance wherein the faithfull have ex-
 hibited to them a *fellowship* in the merits
 and vertue of the sacrifice of Christs
 death,] 1 *Cor.* 10. 16, 17. *Exod.* 24. 8. [as
 the Cup is called the New Testament, and
 Christ is called our *Passeover*, 1 *Cor.* 5. 7.]
 “The Lords supper is a Sacrament of our
 “redemption by Christs death, insomuch
 “that to such as worthily, and with faith
 “receive the same, the Bread which we
 “break is a partaking of the body of
 “Christ, and the Cup of blessing, is a
 “partaking of the bloud of Christ. *Art.*
 28.

28. of the Church of Eng.

Q. What is the end and use of this Sacrament?

A. There be three especiall uses of it.

1. By it as by a token or pledge from God, the worthy Receiver is assured that he hath a part and share in Christs death. [The Lord Christ established the New Testament by his own death, all the good things contained in the New Covenant, are made sure by the death of Christ the Promiser, and he bids us eate of that bread, and drink of that cup, in remembrance of the same.]

1 Cor. 11. 25, 26. This is a Sacramentall Union between the signes, and the things signified, such an union as is between a sealed will, and the Legacies bequeathed by the same: He that hath a Lease sealed, knowes that he hath more then paper and waxe: so it is in this busines.

Q. Doe all that come receive such a pledge of Gods favour?

A. No, onely they that be worthy receivers, the rest receive meere bread and wine, and so prophane Gods ordinance, and procure judgements to themselves, 1 Cor. 11. 27, 29. The Wicked and such as be void of a lively faith, are in no wise partakers of Christ, but rather to their
“condem-

“condemnation, doe eat and drinke the
 “signe or Sacrament of so great a thing
Art. 29. of Ch. of Eng.

Q. What other end and use is there of
 this Sacrament?

2. *A.* It is a badge of our Christian profess-
 on, wherein we with believing and thank-
 full hearts doe remember the love, and
 shew forth the virtue of Christs death: And
 also professe our selves to be the people of
 Christ, against all Atheists, Sects, Here-
 ticks, misbeleevers, and loose-livers what-
 soever, we are hereby obliged to stand for
 Christ against all the world, *1 Cor. 10. 29,*
21. 1 Cor. 11. 25, 26. 2 Cor. 6. 15.

Q. What third use is there of it?

3. *A.* It is a Bond and Pledge of that Love
 which Christians ought to have one to
 another, and of their joynt-fellowship in
 Christ the Head. *1 Cor. 10. 17. 1 Cor. 12.*
13, 14. 1 Cor. 11. 18, 21, 22. Iohn 13. 2, 34,
14, 34.

CAP. LII.

Of right participation of the Lords Supper.

Q. **W**ho ought to be partaker
 of the Lords Supper?

A. Only such as have been Baptized and are able to make profession of their faith, and to examine themselves: 1. Such as are able to discern the Lords body.] *Exod. 12. 43, 44, 48. 1 Cor. 11. 28. Ezra 6. 21. Ezek. 44. 7.*

Q. What must a man examine himselfe in?

A. Whether he be a true member of Of selfe Christ or not; [For none else can partake examination worthily of the Sacrament of Christ.] 2 *tion. Cor. 13. 5. 1 Ioh. 5. 12. Eph. 5. 23.*

Q. How may that be known?

A. If I have (a) found faith, and true (b) repentance, and am (c) quickned to newnesse of life and (d) love of the brethren, I am assuredly a member of Christ, (a) *Rom. 11. 17, 20. (b) Gal. 5. 24. Matth. 3. 8, 10. (c) 2 Cor. 5. 17. Iohn 15. 4, 5. (d) 1 Pet. 1. 22. 1 Iohn 3. 14.* [For further triall of these graces I referre you to my other small Catechisme, intituled, An help for young people, &c. *Anno Dom. 1640.* and it may fitly be bound with this.]

Q. A Christian that hath these graces, may yet through carelesnesse come to the Lords table unworthily; for preventing whereof what must we doe before we come?

A. We

256 *What is to be done before, in, and*

1. *A.* We must stirre up those graces in us, fore we and labour to see our (a) need of Christ, re. and to (b) cleanse our soules a fresh from every new pollution wherewith we have been defiled. (a) *Matth.* 5. 6. *Luke* 1.53. (b) *2 Chron.* 30. 17, 18. *Matth.* 5. 23, 24. *1 Cor.* 11. 17, 18. *Levit.* 15. 31. *Num.* 9. 6, 7, 10, 11.

2. *Q.* How ought a Christian to behave himselfe in the act of receiving?

2. *A.* He must *discerne* the Lords body (i.) In the he must not use them as common bread and time of re- wine, but consider in them their spiritual ceiving. relations, and receive them as tokens of the covenant: [We use our ordinary bread and wine for naturall uses, viz. to refresh and nourish our bodies, but this bread and wine for spirituall ends and uses,] *1 Cor.* 11. 22, 29. *Levit.* 10. 3. In the use of this Sacramentall Bread and Wine, we must behold the love of the Father giving his son to death, the love of Christ in laying down his life for his friends -- and the merit, and all sufficiency of Christs bloud to take away all our sins.

2. *Q.* How may this be done?

A. I must make application of the sign to the thing signified, and of both, to my own soule in particular, giving thanks to God

God for Christ, and for my redemption by him: [This particular application of faith is to eat Christ; Christ gives me to understand that his body was broken for me as the Bread is, and as certainly as I behold the bread of the Lord broken to me, and the cup communicated to me; so we have a true right to him; and he is as truly ours as our meat and drinke are ours.] *John 6. 33, 35, 36. Heb. 9. 20. Luke 22. 20.*

Q. What must a Christian doe after receiving?

A. We must pay our vowes, (i.) we must be carefull to performe our covenant which now we have renewed with God in Christ Jesus, *Psal. 50. 14. 2 Cor. 6. 1. 2 Cor. 7. 1. 2 Pet. 1. 4. Rom. 2. 25.*

Q. How may we finde that we have made a right use of this Sacrament?

A. When we are more refreshed with the feeling of Gods favour towards us, and doe grow in newnesse of life: [As the right use of food is to outgrow sicknesse, and gather strength for the better performance of actions of our naturall life; so when we are more lively and zealous, and get more strength against our corruptions, and Tentations, or any waies grow in the new creature, then have we not received in vaine,]

vaine,] 2 Chro. 30. 25, 26. with 2 Chron. 31. 1. 1 Cor. 11. 17. when we are bettered by it, then, &c.

Q. There be some to whom this Sacrament doth not at all belong, they have no interest in the matter, who be they?

A. The ignorant and disobedient, (i.) such as cannot give account of their faith, or by their wicked lives shew themselves utterly unworthy: [They come not within the judgement of charity.] Ezr. 6. 21. 2 Chro. 30. 17. 18. God hath smitten them, &c. Ezek. 44. 7. 1 Cor. 5. 6, 13. Infants and naturall Fooles, and all persons that cannot examine themselves, nor discern the Lords body, as also all open impenitent sinners, all such persons must not meddle with the Lords Supper. 1 Cor. 11. 28, 29.

Q. The least sinne that a man knows by himselfe unrepented, is a just cause to keep himselfe from the Sacrament, But are all the sinnes we know by other men a just cause for us to keep them from the Lords Supper?

A. No: only such offences as are openly known, and scandalous to the congregation; [The rest doe professe with their mouthes, and if they doe not believe with their hearts, and repent indeed, they are

no better then Judas, who seemed to be one of the rest, but was not. It is not our own private knowledge or suspicion of the parties unsoundnesse that must put him off, unlesse the party be accused and admonished of his sinne by them that have authority in the name of Christ for the good of the party, and the satisfaction of the Congregation to restraine them; Christ knew Judas from the beginning, yet &c.] John 13. 11, 18. 1 Cor. 5. 1, 2. It is reported. Mat. 22. 2, 10, 11, 12.

Q. Is not the rest of the congregation polluted by the mixture of unworthy persons with them?

A. No, unlesse they be (a) consenting unto their wickednesse; for Judas (b) did not defile Christ; The wicked among the Jewes did not make the ordinances of Circumcision; of preaching in the chaire of Moses, of the Passeover, and of Sacrificing, uncleane unto the godly of those times; Christ himselfe held Communion with the Church of the Jewes, which at that time was marveilously corrupted both in Doctrine and Discipline.] (a) 1 Cor. 5. 2, 6. with 2 Cor. 7. 11. Cleare in this matter els not; Luke 2. 22, 24. Luke 3. 21. John 2. 13. 1 Sam. 16, 24. 1 Cor. 11. 17, 29. to himselfe, &c.

The wicked doe not pollute the Godly at the Lords Supper.

260 *Of receiving in a mixt Congregation.*

Mat. 26. 20, 21. He sate downe with the Twelve, Judas as he was imployed in the Apostleship with the rest, so he was admitted also with the rest unto the fellowship of all divine worship and ordinances, to teach us, that neither is the Sacrament the worse, nor are the Communicants polluted, albeit some unworthy and undiscovered Hypocrites be in company with them at the Lords table; the Pollution of the Sacrament remained with Judas alone. The state of the visible Church is like to ten Virgins, whereof some were wise and some foolish: *Mat. 25. 1.* To a great house *Tim. 2. 20.* *1 Cor. 11. 33.* with *1 Cor. 3. 3.* *1 Cor. 10. 17, 21.*

Q. Then it is Christs will that evil livers should be excommunicated, to the end they may be brought to shame and repentance?

Who to be Excommunicated A. It is so; scandalous persons if they obey not the admonitions of the Church, remaine obstinate, ought to be cast out, and kept from the Lords Supper. *Matth. 18. 17.* *Iohn 20. 23.* *1 Cor. 5. 3, 4, 5, 13.* *1 Tim. 1. 20.* Wicked and obstinate persons are to be banished from the fellowship of faithfull (1.) By the Authority (and in the name) of Jesus Christ. (2.) Dispensed

the office and judgement of the *Ministers* of the Gospel, (3.) With the Assistance and consent of the Congregation. 1. All that professe repentance towards God, and faith towards our Lord Jesus Christ, are to be admitted if they offer themselves, as *Judas*, *Simon Magus*, *Ananias* and *Saphira*: And those severall divided parties at Corinth; (which are for that cause called Carnall. 1 Cor. 3. 3.) and surely they did judge one another unworthy, and therefore did communicate apart. 1 Cor. 11. 18, 21. Yet Paul bids them all that were divided into factions, to Tarry one for another. v. 33. that so their eating together might testify and maintaine their Christian charity and unity in the body of Christ. Neither is there any danger to the Godly by the company of them that doe thus professe Faith, Repentance, and new Obedience, though in deed and in truth they be not such as they professe, Because in such a mixt congregation all doe joyne in an acknowledgement that men are saved by Christs blood, (and that is true) 2. And we all joyne in profession of Christianity, and in a solemn vow and promise of living holy, and Christian lives for time to come [and that we may doe lawfully, and sincerely with them

S 2

who

who are *not sincere*, but meer outside professors.] And therefore such mixture of good and bad in that ordinance, can be no sufficient warrant and ground, either for the Minister to refuse to doe his office, or for the people to refuse to partake of this Ordinance. 2. Howbeit all carnall persons who are conscious to themselves of their ignorance, or hypocrisie, that they are not in truth what they seem to be, or are privy to themselves of living in any sin, ought in good conscience to keep themselves back from the Lords table. 3. And all such Persons as are grossly ignorant of Christ, or else are guilty of grosse errors, and scandalous sins, inconsistent with Faith and Repentance, they ought to be kept back by the discipline of the Church.

Q. Thus of the publicke: Are there any private helps of a Christian conversation and communion with God?

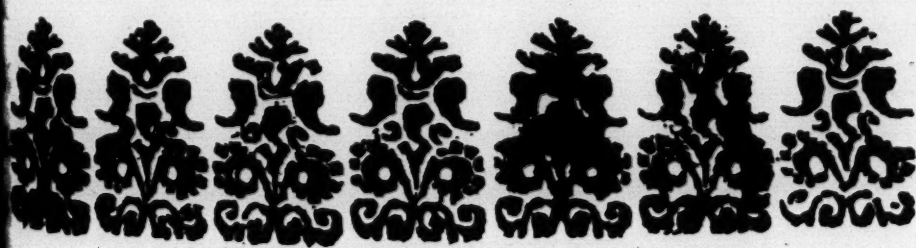
A. Yes: Many, as private reading, prayer, selfe examination, calling our waies in account, trialls of the grounds of our hopes, private fasting and humiliation, holy meditation, as of the worth of things heavenly, and the vanity of things earthly, of the Attributes of God, of promises, &c. so private admonitions, and comforting one another.

another. Holy resolutions against the corruption of the times, of our own hearts, &c.



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AN APPENDIX

Containing an Explication of certain Theologicall termes and Phrases frequently used in English Bookes and Sermons, and be either not mentioned, or not sufficiently explained in the fore-going Treatise.

GRACE, signifieth in Scripture two things: 1. Gods free favour and love to man: 2. The effects thereof in us; thus faith is a grace, &c.

Predestination, is the eternall purpose of God touching the everlasting state of men, whereby of his own free will he ordaineth some to Salvation, and others to destruction.

Election is the eternall purpose of God, whereby according to the counsell of his own will, he chuseth some to salvation out of the corrupted masse of Mankind; not because he foresaw they were or would be better then others, but because it so pleased him; to the praise of his rich grace.

Reprobation is the like eternall purpose of God, whereby he leaveth others in their finnes;

finnes, to perish for ever; to the praise of his glorious justice.

Vocation signifieth that work of grace whereby God calleth his elect out of their sins, to receive the Gospell, (i.) unto faith and repentance.

Conversion signifieth the turning of a sinner from darknesse to light, from sin to grace, from love of the world to love of God, from carelesnesse to conscience of pleasing God.

Justification signifieth Gods gracious act accepting of a sinner into his favour, not imputing unto him his sinnes, in and for the righteousness and death of Christ, or it is Gods gracious act whereby he reconcileth an humbled sinner to himselfe, forgiving his sinnes freely and fully for Christs sake.

Regeneration is the begetting of a spirituall life of grace in the soule, by the seed of Gods word received into the heart, and made effectuell by the holy Ghost, whereby we are become new Creatures, to bring forth fruit unto God, the fruits of holiness and righteousness.

Sanctification signifieth the cleansing of our Natures: and it is the grace of God infused into our hearts, whereby of unholy people we are made holy in our thoughts, words, and actions.

Adoption

Adoption signifieth Gods making Sonnes of us that were not Sonnes before: or it is the translating of Sinners from a servile condition under sinne and Satan, to be the Sonnes of God, in and with Christ to enjoy the priviledges and inheritance of Sonnes.

Glorification signifies the state of Gods children in heaven.

Redemption signifies Christs delivering of our Soules from sinne and wrath by paying of a price, even the price of his blood for us.

Mediation signifieth that gracious work of Christ setting himselfe between God and us, making peace, and procuring our acceptance with his father both of our persons and actions.

Propitiation signifieth the removing of wrath, and making of God favourable to us in Christ.

Christs *active obedience* signifieth his perfect fulfilling of the Law for us.

Christs *passive obedience* is his suffering of death, and undergoing of the punishment due to our finnes: by both which he satisfied the justice of God in our behalfe, being put under the Law, that he might save them that were under the Law.

By the *Law* is meant the covenant of *Workes*; the way and offer of salvation to them that perfectly fulfill the Law of God in their own persons.

By the *Gospel* is meant the covenant of Grace: (i.) Gods gracious purpose and promise of bringing men to salvation by Jesus Christ.

The *Old Testament* is the doctrine of salvation through Christ, taught by Moses and the Prophets, and set forth under certain figures and ceremonies, shadowing forth the death of Christ, and the benefits of Christ, who was then to come.

The *New Testament* is the same Doctrine of salvation by Christ, taught nakedly, without such figures and shadowes, shewing expressly the death and benefits of Christ already come, and exhibited in the flesh.

By *Leviticall* we mean any Ordinance about Gods publicke worship, delivered by Moses, till the Messias should come.

By *Legall* we understand that which the Law of Moses doth require, as *legall* righteousness is such a compleat righteousness in every circumstance as the Law doth require.

By *Evangelicall*, we understand that which the Gospel doth require and accept:

as Evangelicall righteousness is such an obedience as is opposed to hypocrisie, (i.) a sincere endeavouring to doe the will of God in every point, the which God accepteth in Christ, not imputing to us the weaknesse and imperfection thereof.

Legall perfection is to be free from sin in every kinde and degree thereof.

Evangelicall perfection is to be free from guile and hypocrisie, when in uprightness of heart we frame our selves to the whole will of God.

Legall repentance is a sorrow for sin arising from fear of wrath: such a sorrow the Law can worke.

Evangelicall repentance is such a sorrow for sin as ariseth from love of God, and hatred of sin, which the Spirit of Adoption begets in us, because we displease our Father, and dishonour our God.

By the *Image of God in Man*, is meant, to be like God in holinesse and righteousness.

By the *fall of Man* is meant the first sin of Adam and Eve, whereby they fell from that state of holinesse and happinesse, wherein they were at first created, and plunged themselves and their posterity into sin and misery.

By *Flesh* in Scripture is meant the unregenerate

generate heart of man, and that remainder of corruption which is found even in regenerate persons, whereby they are hindered from doing the good they would.

By *Spirit* is meant the *new Man*, the renewed heart and soule of Man which opposeth it selfe against all sin.

When we speake of a *Naturall Man*, and of the state of Nature, we doe not meane Heathens or Fooles, but all, even the best and wisest among Christians, that be not regenerate and effectually called; forasmuch as they be in no better case then Heathens.

When we speake of a *Spirituall Man*, we meane one that is regenerate, and led by the Spirit of God, minding Spirituall things in the first place, and temporall things in a spirituall manner.

When we speake of a *Carnall Man*, we meane them that are led by carnall and corrupt Principles, and doe follow after Earthly things with greatest earnestnesse and delight; and Spirituall things in a formall and carelesse manner.

A *Sincere Christian* is one that walketh with God and to God uprightly, making conscience of every duty, and of every sin, according to that measure of knowledge which

which he hath received, and doth not *hide* his eyes from any part of Gods will, neither is *willingly* ignorant of any part of his duty.

A *Hypocrite*, in Scripture, is not one that doth *professe* Religion, and separate himselfe from the *sinnes* of others; but it is any one that knoweth the Truth, and doth *not* obey it sincerely and *universally*; but is partiall, and *halting* with God in points of obedience: approving himselfe to man, rather then to God.

By *Civil honesty*, which we teach, cannot bring men to heaven: we doe *not* condemne justice and *honesty* in mens dealings; But we mean meere civill honest men, (*i.*) *de-luded*, and formall Christians, who being free from grosse sins, and outwardly *conformed* to good orders, doe *flatter* themselves in a morall righteousnesse *without* faith, or any assurance of their particular interest in Christ, or any endeavour to attaine thereunto.

By *Common Graces* we meane such gifts of Gods spirit as be *common* to the elect & reprobate, as gifts of Miracles, of Prophe-sying, and other *abilities* to spirituall duties.

By *Saving Graces* we meane the *speciall*
worke

worke and fruits of the renewing Spirit, which whosoever hath received, is undoubtedly saved.

By *Restraining Grace* we meane that power of Gods word on the conscience, whereby men doe outwardly *forbeare* evill, though they doe *not* inwardly hate it.

Humiliation is the wounding, and casting downe of the conscience with feare, in a sense and apprehension of the curse of God belonging to our sinfull state, all former hopes of being in Gods favour and in a good case, being now discovered to be utterly false and unsound.

Self-deniall signifieth the renouncing of our own righteousnesse and worthinesse, as also of our own desires, reasons, wits, wills, and dearest contentments for Christs and the Gospels sake, that so we may preserve faith and a good conscience according to the rule of the word. whatsoever crosse shall happen to us in so doing.

Spiritual Combat is the strugling between the flesh and the Spirit, between Grace and corruption, in the same faculties of the soule of a regenerate person, our new nature inclining us to good, and to please God, our corruption inclining to carnall contentments.

By

By the *World*, unto which we must be crucified, we meane the *sinfull courses*, opinions, waies and fashions of the world.

Lust is any *evill motion* and *inordinate desire* of the soule after any thing; as after riches, honour, revenge, food, preferment; therefore covetousnesse is Lust, and so is pride, anger, and other motions of the flesh.

Concupiscence signifies the *habituall disposition* of the heart to that which is good, and its *pronenesse* to that which is evill, as also every evill motion of the heart that swerves from the Law of God: All this is called evill *Concupiscence*.

By *Principles* and *Principled*, we mean the rules and grounds wherewith men are *seasoned* and *guided* in their course; as carnall Principles are carnall grounds and rules; spirituall Principles are spirituall considerations moving and guiding in a businesse.

Heretick is one that departs from the true Faith, and obstinately cleaves to error in Doctrine.

Schismatick is one that *unnecessarily* makes or causeth others to make a *separation* from any true and sound Church to the disturbance of the outward established peace thereof.

By *Wil-worship* we meane any thing that is brought into Religion, and made matter of conscience by mans device or authority, without warrant from the word of God.

By *Superstition* we mean the ascribing of holinesse, or any spirituall and supernaturall vertue, to any creature, gesture, place, day, words or actions which is not given to the said creature by Creation or divine Institution.

When we commend *Good works*, we mean not only the works of charity and outward pompe, but the whole course of obedience in our thoughts, words and actions as the word of God requires of us.

By *Christian Liberty*, we meane not a liberty to sinne, as if we might sin more freely and safely because of Christs death; but we meane that liberty which Christ hath obtained to us against the bondage of the Law, condemning all that doe not fulfill it: And also our freedome from the ceremonies of Moses Law, and from all humane ordinances, so that they doe not binde in conscience.

Perseverance signifies a constancy and continuance in faith and obedience to our end.

Apostacy is a totall and finall departure from

from the faith once professed.

Backsliding is a falling againe into our old sinnes for a time, out of which we recover through Gods grace, being renewed againe by repentance.

By *Spiritual Desertions* we meane that trouble of minde, which ariseth from losse of assurance, and feeling of Gods favour, occasioned usually by our backsliding into some sinne or great carelesseesse and unevennesse in our walking with God.

By *Tentations* we meane sometimes allurements to sinne, and sometimes the exercise of our faith, wherein Sathan labour-eth to question our Son-ship and interest in Christ: This kinde of Temptation is usually called *distresse* of minde.

Despaire is finally to doubt of Gods favour and mercy, refusing to rest on it.

Presumption is a conceit that we are in good case when we have no solid grounds to think so; it is also a venturing to practise this or that without warrant of Gods word.

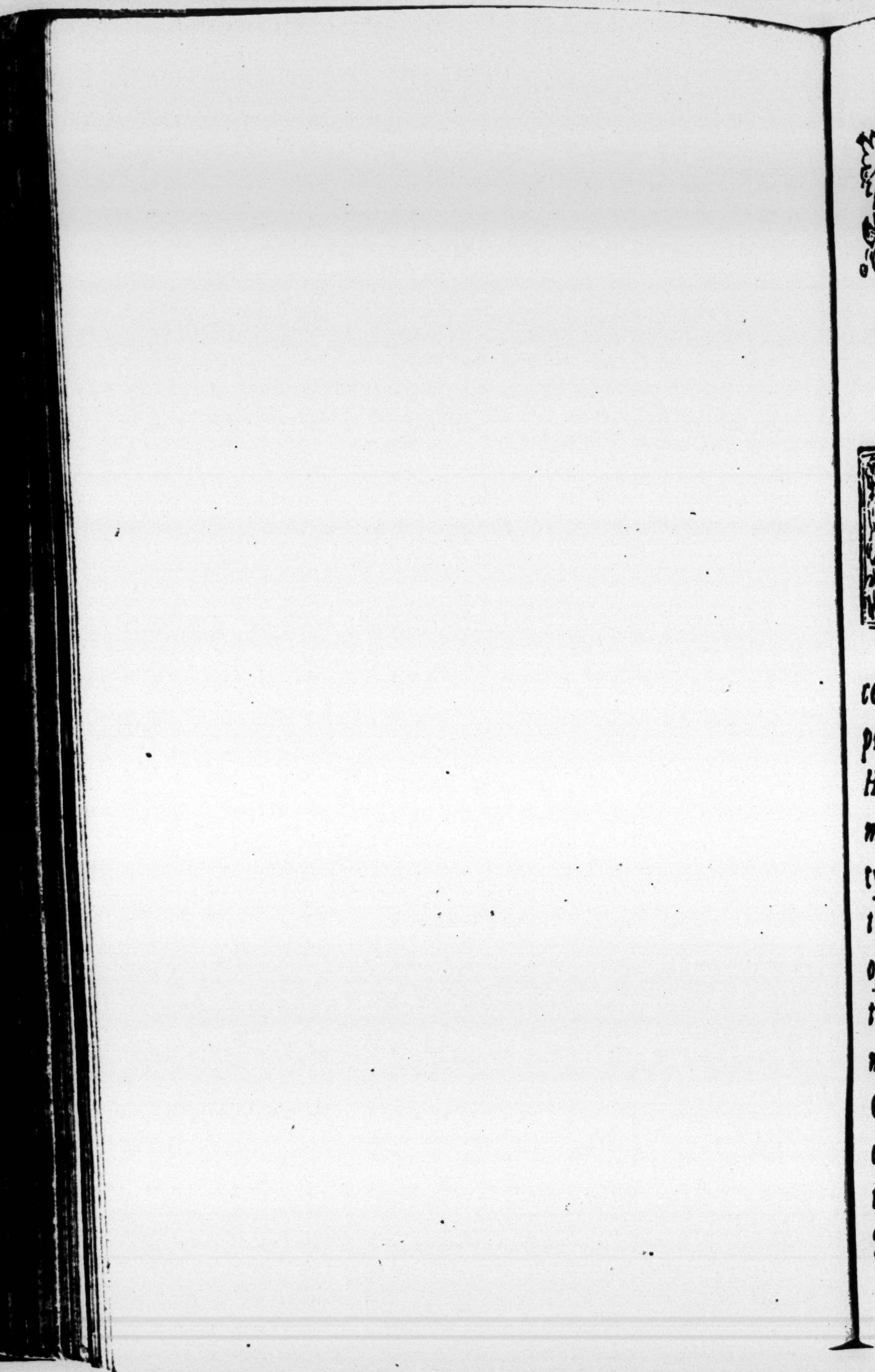
Assurance is the well grounded peace of the conscience awakened and enlightned, and quieted upon good grounds that his sinnes be forgiven in Christ Jesus.

When we pray that God would

Give any of his *dealings* to us (as crosses,
afflictions, preferments, deliverances, or
any other outward mercy) we pray that
God would *give* grace with *outward* mer-
cies, holy wisdom, and *gracious* hearts to
make right use of them, that in all things
we may be brought *nearer* to God in
the exercise of faith, humility,
thankfulness and better
obedience for time
to come.

Laus Deo.

T





To the *READER*.



*THE foregoing Treatise (Christian Reader) intitled Principles of Faith and good Conscience, is so called because it doth containe not only points of Faith and positive Truths touching the chiefe Heads of Religion, But also the most materiall points of Practicall Divinity, (properly so called) that is, to shew the work of Grace in the Conversion of a sinner, and in the hearts of them that be converted, and how a Christian may judge of his spirituall estate to God-ward. * I have had some thoughts of publishing a just Treatise touching the state of Nature, and of Grace, the Translation of a sinner from the state*

* As in
cap. 4. 5.
8. 13. 14.
18. &c.

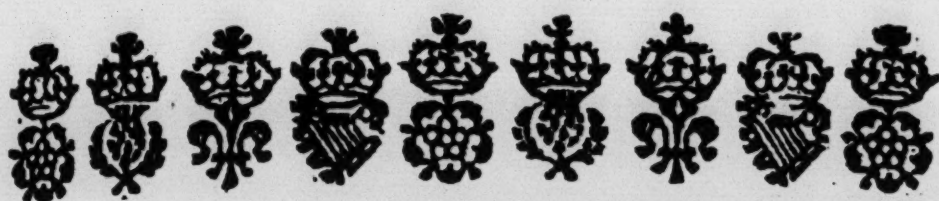
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of

of Nature to the State of Grace, from death to life, together with the Causes, Order, and Effect thereof, And this may be done, if God be pleased to give me Life, Liberty, and Peace to the Church. In the mean time, Accept, and make use of this short discourse intended for the good of the ignorant, and the comfort of weake Christians, [The marks of Gods Children:] Blessed are the Pure in heart --- Blessed is the man, in whose spirit there is no Guile, so saith the spirit. Pl. 32. 2. and Mat. 5. 8.

Markes





Markes of Gods Children

drawn out of Gods word.

Of saving knowledge.

Q. **W**Hat is the first Marke of a Child of God?

A. Saving knowledge is a marke 1. Marke. whereby Gods Children may be known from all others. *Joh. 17. 3.* This is life eternall to know thee the only true God, and whom thou hast sent Jesus Christ.

Q. What be the properties of saving knowledge?

A. They be Foure. 1. Saving know- The trial ledge makes us to see our own Ignorances, of it. and strayings. *Pro. 9. 10, 12. Eph. 5. 8, 13. Rom. 7. 9. Ps. 119. 130. Pro. 20. 27.*

Q. What is the 2^d property of saving knowledge?

A. It makes a man ashamed to doe evil, and vile in his own eyes. *Eph. 5. 8, 12. 1 Thes. 5. 5, 6, 7, 8, 9. Rom. 6. 21. Jer. 31. 19.*

Q. What's the 3^d property of saving knowledge?

A. It is a *guiding* light, especially in those things that belong to our *own* Peace and duty. Ps. 119. 105. Ps. 19. 12. Rom. 2. 20. 21. Mat. 7. 5.

Q. What's the 4th signe of saving knowledge?

A. It is not an idle, but a *working* knowledge, making a man to abstaine from evill, and exercise himselfe in that which is good. 2 Pet. 2. 20. Jer. 22. 16. Ps. 119. 104. Job. 28. 28.

Use.

Then it seems that they which know much, and yet are not bettered by their knowledge in *Holines* and Christian life: Also they that by their knowledge can *guide* others, and yet doe not take to heart the things that belong to *their own* Peace and duty, their knowledge is but vaine: Rom. 2. 20, 21. Rom. 1. 18. 2 Tim. 3. 5. Lastly all such persons as be in darknesse and perceive it not, All such as are blind, and miserable, and wretched, and naked, and think that they have *need* of Nothing, when as indeed they have nothing of Grace or Heaven, All such people are *without* knowledge, and therefore *without* God in the world: Rev. 3. 17. Gal. 6. 3. Jer. 6. 15.

Q. What's a second marke of Gods children? 2. Mark.

A. All Gods children are taught of God?
Ioh. 6. 45. Es. 54. 13.

Q. How doe you know your selfe taught of God?

A. 1. Because I am made to know *The triall.*
things (a) above my Nature and to (b)
love and imbrace things which be contra-
ry to my Nature. (a) Mat. 13. 11. 1 Cor. 1.
21. with 1 Cor. 2. 12. Eph. 1. 17, 18. (b) Mark.
8. 34, 35. Luc. 14. 26. 27.

Q. How secondly doe you know it?

A. Because I have a new judgement of
men and things, I can look upon sinne
love & duty, with such eyes as Christ beholds
them with. 1. I look upon sinne, as upon
a toad or serpent to avoid it: And upon du-
ty with a loving eye. Ezek. 11. 19. Heb. 8.
10. 11.

Then it followeth, that they who
know no more then Nature can teach
them, and will believe no more then Rea-
son can comprehend. Also all such persons
as doe erre in their hearts, and say with-
in themselves, I desire not to know my
fin, or duty, I love not to obey. Heb. 3. 10.
Such as Hate to be reformed. Ps. 50. 17.
And love darknes rather then light Ioh. 3.

Use.

19. Such as have not Gods Law written in their hearts. *Heb. 8. 10. Jer 32. 40.* They that are pleased with sin, and displeased with duty, All such persons are not as yet Taught of God. 1 *Ioh. 5. 3.*

Of the Love of God.

3. Mark.

Q. What's a 3^d marke of Gods child?

A. All Gods children doe love God with all their hearts; if any man love God, the same is loved and approved of God. 1 *Cor. 8. 3. Mat. 22. 37.*

Q. How doe you know that you love God with all your heart?

The Trial!

A. By foure things. 1. When the heart is not divided between Two; he hateth not Two to please: God hath the whole soul. *Ej. 8. 12, 13. Luk. 16. 13. Num. 14. 24.*

Q. How secondly may it be known that you love God with all your heart?

A. When I love God above all men, and all things: All Men and all things must be loved in God, and for God, but nothing against God, nor above God. *Mat. 10. 37. 1 Sam. 2. 29. Num. 24. 11. Exod. 32. 32.*

Q. How thirdly may it be known?

A. When I strive to Honour and serve Him to the very utmost and best I can, And not

not as little as we can. 1 Chron. 13. 8. 1
Chron. 29. 17. Act. 20. 24. 2 King. 23. 25. Mar.
12. 42, 43, 44.

Q. How 4^{ly} may this be known?

A. This is the Love of God, that we
keep his Commandements, and his Com-
mandements are not grievous unto us. 1
Joh. 5. 3. Joh. 14. 15, 21. Joh. 15. 24.

Then it followes, that they doe not
love God with *all their hearts*, whose hearts
are divided between God and Men, between
God and profit, between God and credit,
or any other earthly thing: Much lesse
doe they love God aright, who set up the
love of men, the love of themselves, the
love of Riches, Honour, &c. above the love
of God, above the will of God, above the
Glory of God, or above the Commande-
ments of God. Lastly they doe not love
God aright, who serve him as little as they
can, something they will doe, just so much
as they think will serve the turne, but
their hearts are not Lifted up in Gods
service 2 Chron. 17. 5. They doe not stirre
up themselves, nor lay out their Talents to
the honour of God: whereas we must be
zealous for Gods cause against sinne and
wickednesse, zealous for Gods Truth a-
gainst error Ind. v. 3. Earnestly contend for
the

Use.

the faith against Sects and Heresies whatsoever.

A Christian must love God for Himselfe, for those excellencies and perfections of Goodnes, Mercy, Grace, Holines, Truth, &c. that be in God: We must not love God only for his gifts, or for our profits sake; But as a child loves his Father though he be but poor, and as a man loves his Wife, better then her Portion, :so must we love God. *Psal.* 119. 57. *Pf.* 4. 6, 7. *Pf.* 73. 25. There is none in Heaven or Earth that I desire in comparison of thee.

Of Zeal for God.

4. Mark. *Q.* Shew a fourth mark of Gods child?
A. Gods child is *zealous* for God, for his Truth, and Glory. Because thou art neither hot, nor cold, I will spew thee out of my mouth, Be *zealous* therefore and repent. *Rev.* 3. 16, 19. *2 Cor.* 7. 11. *Ab.* 17. 16. *2 Pet.* 2. 8.

Q. You have said that they that love God, must be *zealous* for God, tell me what be properties of true zeale?

The triall. *A.* They be three. 1. True zeale must be exercised alwaies in a good matter, and without respect to the eye of man. *Gal.* 4. 18.

18. 1 Kin. 19, 10. Jud. 2. 3.

Q. What 2^d is the property of true

A. True zeal burnes inward, our own sins and corruptions first and most. Mat. 7. 4.

Q. What's the 3^d property of true

A. True zeale is accompanied with meekness, justice, mercy, and many other graces. Jam. 3. 16. Luk. 9. 54-55. Luk. 13. 15.

Then it followes, that all such persons as in their zeale do forget to shew mercy, justice and Truth, as Saul did 2 Sam. 21. 2. and as Paul did Act. 26. 9, 11. And they which can be earnest against other mens sins, and favourable towards their own, as Rom. 2. 1, 22. And lastly they that be earnest and zealous in a Trifle, or in a groundlesse cause, as the false teachers at Galatia were, Gal. 4. 17. Such zeal does not commend them unto God?

Use.

Of love to a Christian for Gods sake.

Q. What is a fift Marke of Gods children?

A. By this shall all men know that yee are my Disciples, if you have love one to another: Ioh. 13. 35. 1 Ioh. 3. 14. 1 Ioh. 5. 1.

Q. How

5. Marke.

Q. How may it appeare that you love a Christian because he is borne of God, or because he is a Disciple?

The triall.

A. By four signes. 1. By this we know that we love the Children of God, when we love God, and keep his Commandments, 1 *Ioh.* 5. 2. That is, we love Gods children because we love God first: Our love to them must proceed from our loving of God, seeing we love them for Gods sake.

Q. How Secondly may Christian love be discerned?

A. When you love a Disciple, in the Name of a Disciple, and a righteous man, in the Name of a righteous man, (i.) because they belong to God, and because of the image of God in them: *Mat.* 10. 41, 42. 2 *Joh.* v. 1, 2.

Q. How thirdly is Christian love evidenced?

A. When you love a Christian more for the Image of God in him, then for Kindreds, or profits sake. Among your children, or Neighbours, or Friends and Acquaintance, you will love them best and most, in whom you perceive the Grace of God to shine.

Q. How Fourthly?

love or be known when handed Gods: Our love for love in the man, because 41, evi- for ind- chil- Ac- and of 4. If

1. If you have true love, you will doe
 righteous things to your Brother: But he
 that doth not righteouſneſſe, is not of God,
 neither he that loveth not his brother, 1
 John 3. 10, 18.

Then it followeth, that they which do
 injury, and that to their Brethren (1 Cor.
 13. 1.) And they that doe like their Chil-
 dren, or Neighbours, or Servants, or ac-
 quaintance, the worse for their goodnes sake.
 And lastly they that are *Partiall* in their
 love, and will embrace only such of the
 Godly, as be of their own side and opini-
 on, but can scorne and abuse others eve-
 n not as Godly, if they differ from them,
 then I say, it appears, they doe not love
 them in the Name of a Disciple, nor in the
 Name of a righteous man; But they love
 themselves, their own ends and Fan-
 cies in them, and not Christ in them,
 nor the Image of God in them. We must
 love where God loveth, God loves all his
 Children of what side soever they be,
 though not their *sins* and *Failings*, and so
 must we doe, Luk. 9. 49, 50. Rom. 14. 3, 6.
 the weake and the strong Christian, they
 were both of them true fearers of God,
 Wicked men that are yet in the flesh, they
 hate and dislike Godlines where ever they
 see

Use

see it, and he that is borne after the spirit loveth Godlinesse where ever he sees it.

*Of Hungring and Thirsting after Christ
and His Grace.*

Q. Shew a Sixth marke of a child of God?

6. Marke. A. They are blessed that Hunger and Thirst after Christ, and after the Graces of his spirit. *Mat. 5. 6. Es. 55. 1. Rev. 22. 17.*

Q. What be the signes whereby spirituall desires after Christ may be discerned from naturall desires?

The triall. A. They be Foure. 1. If your souls do indeed hunger and thirst after Christ and his rightcousnesse, then you will desire him for *Spirituall ends and uses*, as for Reconciliation with God, for sanctification, for spirituall Healing and clensing of your souls, as your spirituall Physitian: *Mat. 9. 12. Mark. 1. 40. Luk. 18. 41. Psal. 51. 1, 2, 9, 10.* Carnall people can desire mercy, but not Grace: they desire *Happines*, but care not for *Holines*, they can desire Christ as a Priest to save them, not as a King to Rule in them.

Q. What is a Second signe of spirituall desires

or hungaring after Christ?

A. If you doe indeed thirst after Christ, you will be restles and *unsatisfied* till you see him: Nothing but Christ can content the spirituall appetite and desires of the soule: Nothing but Christ can still the conscience, and quiet the call of conscience. Give the hungaring soul, gold, or preferment, or pleasures &c. These things cannot satisfy the spirituall desire: the soul must have Christ, or nothing: *spirituall* desires are restless desires, till they can enjoy the things they want: Ps. 143. 6. Cant. 5. 8.

Q. What's a third signe of spirituall desire after Christ?

A. Spirituall hungar and thirst is a *con-
overing* desire, it makes the soul to prize Iesus Christ upon any terms: the thirsty soul must have Christ, *what ere it cost*: As the Egyptians said to Joseph, Buy us and our land for Bread (Gen. 47. 19.) and we will be servants unto Pharaoh: so to the hungary soule, every bitter thing is sweet, Christ is welcome upon any terms. Mat. 16. 24. Mat. 13. 44, 46. Mat. 19. 21. 22.

Q. What's a Fourth signe of spirituall desire after Grace?

A. Spirituall hungar and thirst is a *la-
boring* desire, the Hungry soul will take any

any pains for the Bread and Water of life: It doth not *rest* in *wishing*, but it will strive, and seek, and knock: True desire puts forth it selfe in *endeavourings* Cant. 3. 1, 2, 3, 4. Ps. 63. 1, 2. Spirituall desires are not lazie, cold, heartles wishes.

Use.

Then if you take little Paines to get Grace, and the assurance of Christs love, or if you prize any thing *more* then Christ, and his Grace and favour, or if your mindes be *quieted* without Christ, and cured by false Remedies, as by worldly Counsels, worldly Pleasures, or by forgetting your sins, &c. Lastly if you desire Christ for *naturall* ends, as for mercy, and not also for Grace and Holy Communion with him, then I say you did never truly Hungar and Thirst after Christ, and his righteousness: you have had perhaps some light, vanishing *wishes* for Heaven, but never any sound, and settled desires. Luk. 14. 15, 18. Mat. 19. 21, 22.

Of Christ in us.

Q. What is a Seaventh Mark of one that is the child of God?

7. Mark.

A. If any one be Christs, then Christ is in you, and abideth in you: Rom. 8. 9, 10.

2 Cor.

2 Cor. 13. 5. Eph. 3. 17.

Q. How will you know that Christ is in you?

A. Two manner of waies. 1. If Christ be in you, you will be fashioned like unto Christ, you will be *Holy Members* of that holy Head, and *living Members* of that living Head. Rom. 8. 10. If Christ be in you, the body of sin is dead, and the spirit is life because of righteousness; you cannot be dead members of a living head: nor unholy members of an holy Head: A true Christian is the very picture of Christ, Christ is fashioned in him. Gal. 4. 19. Eph. 4. 22, 24. 1 Ioh. 2. 6. *The triall.*

Q. Say the same in other words?

A. If any man be in Christ, he is a new Creature. 2 Cor. 5. 17.

Q. How secondly will you know whether Christ be in you, or not?

A. Hereby we know that he abideth in us, by the Spirit which he hath given us. 1 Ioh. 3. 24.

Then it followes, that if any man have not the spirit of Christ, he is none of his. Rom. 8. 9. -- Also if you be not like unto Christ, if you walk contrary unto him, and his example in the Family, Church, or State, it is because Christ is not in you of a truth

Use.

a Truth: for he that saith, He abideth in him, ought *himselfe* also to walke, even as Christ walked. 1 Ioh. 2.6. 1 Pet. 1. 13. Phil. 3. 18.

Of the spirit of Christ in us.

Q. Shew an Eight marke of a child of God?

8. Mark.

A. Because you are *sons*, God hath given the *spirit* of his son into your hearts, whereby ye cry Abba, Father. Gal. 4.6. Rom. 8. 9, 11.

Q. But how will you know that you have the spirit of Christ in you?

The triall.

A. Three waies. 1. Because it is unto me a spirit of *illumination*, It begets in me spirituall *senses*, and understanding by which I know him that is True, it enableth me to *discerne* things that differ: As the Eare trieth words, and the Mouth tasteth meate, Job. 12. 11. So doth the spirit of Christ give us a *discerning taste*, a discerning heart, and eare; It makes us able to *discerne light from darknes, sweet from soure*, It makes us to *Relish and savour* the things that be of God. Job. 10. 4, 5, 27. with Ioh. 14. 17. 1 Ioh. 2. 19, 20, 26, 27. 1 Cor. 2. 14

Q. How 2^{dly} will you know it?

A. Be-

A. Because it is unto me a *spirit of Sanctification*: for the *spirit of Adoption*, whereby we call God Father, is alwaies in us, and to us a *spirit of sanctification*: It is a *spirit of Burning* to consume Lusts, and a *spirit of Quickning* to newnes of life. 1 Cor. 6. 11. Gal. 5. 24. Rom. 8. 10. 13.

Q. How thirdly will you know it?

A. By the *Fruits* of the spirit, which are these, Love, Joy, Peace, Long-suffering, Gentlenes, Goodnes, Faithfulness, Meeknes, Temperance, &c. Gal. 5. 22, 23. Eph. 5. 9.

Then it followes that all such persons as walk in the flesh, and shew forth the fruits of it, which are these, Adultery, fornication, uncleannes, lasciviousnes, Idolatry, witchcraft, hatred, variance, emulation, wrath, seditions, heresies, envyings, murthers, drunkennesse, revilings, &c. Also all such persons as have not received the spirit of Christ to *illighten* their Mindes, to make them *wise to discerne* precious from vile --- And to *purify* their hearts and lives, All such persons as doe not shew forth the fruits of the spirit in their conversations, they are all of them without Christ, because they be void of his spirit, and the fruits thereof.

Use.

Of Christ Ruling in us.

Q. Shew a Ninth marke of one that is the child of God.

9. Marke.

A. All that have Christ for their Saviour, must take him also for their Lord and King to rule in their hearts: Christ is the King of Saints, *Luk. 19.27. Rev. 15.3.*

Q. How doe you know your selfe to be a Subject of Christs Kingdome?

The trial.

A. 1. Every Subject of Christs Kingdome is a child of light, and he is carefull to walk in the light. *1 Jo. 1.6,7. 1 Joh. 2.6.* Satans Kingdome is a Kingdome of darknes, Christs Kingdome is a Kingdome of Light.

Q. How 2^{dly} may it be known?

A. Every Subject of Christs Kingdome, will yeeld obedience to the Laws, and Mind of Christ, *Joh. 15.14. Mal. 1.6,8.*

Q. How Thirdly may it be known?

A. I know that Christ is my King, and I his Subject, by the Victory I have over my own sins; I also am made a spirituall King, I dare not hold up any spirituall weapon against Christ, nor against his word, nor on the behalfe of any sin whatsoever, and in whomsoever. *2 Cor. 10.15. Rom. 6.17,18.* Then

Then they that be yet under the Power of Drunkenesse, and under the command of sin, And they that doe not yeeld universall obedience and subjection to the Laws and will of Christ, all such Persons doe not belong to Christs Kingdome of Grace, and therefore shall never reigne with him in glory.

Use.

Of Being led by the Spirit of Christ.

Q. Give a 10th marke of a child of God?

A. As Many as are led by the spirit of 10. Mark. God, they are the sons of God. Rom. 8.

14. Q. How will you know that you be led by the spirit of God?

A. Three waies. 1. Because I am under The triall. the command of the spirit: I will not grieve the spirit of God, but cherish it, and suffer my selfe to be guided by it; as Souldiers are by their Captains and Commanders, who say to one, doe this and he doth it, to another doe that, and he does it, so is the Christian under the Conduct and command of the spirit to follow it even against Nature, and Carnall reason, as for example, to love ones enemy, to pray for them.

them that despightfully use us, to blesse them that curse us, &c. Eph. 4. 30. Rom. 8.

13.

Q. How 2^dly will you know it?

A. Because the *Considerations* and *Motives* which sway my judgement and choyce in any busines, are *spirituall*; As (if I were to give my voyce in the election of a Minister) if I cast about how I may pleasure a friend or kinsman, or what I shall get or loose by this or that way, then it is cleer, you are led by a *carnall* spirit, because the considerations which sway, and prevaile with me, are meerly *politick* and *worldly*: But if you consider who is most likely to win souls to God, to advance his Truth and Gospel, &c. then are you in that busines led by the spirit, because the considerations moving you, are *spirituall*. When there is a *conflict* between Nature and Grace, the spirit of God will sway you for *gracious* purposes against the pleadings of flesh and bloud. Gal. 1. 16. Eph. 4. 16. Heb. 11. 24, 25.

Q. How 3^dly will you know it?

A. Because I am led by a *True* light, and a *straight* rule; Gods spirit does never lead one *blindly*, nor by a *false* Rule. Gods spirit is not like to an *Ignis fatuus*, to lead in-

to by-paths of errour and mischief, Gods spirit guides us in the path of Gods word, Gods spirit and Gods word are ever joyed together. Es. 29. 18. Ps. 25, 5, 9. Ps. 27. 11. Ps. 119. 35. Ioh. 16. 13. Es. 59. 21. Pro. 1. 23.

Then they that wander in by-paths of errour, and in the broad paths of destruction and unhappines, (following the waies of unrighteousnesse, Pride, Covetousnes, Envy, Murther, Lying, Covenant-breakers, Perjured persons, without naturall affection, implacable, unmercifull, murderers of Fathers, Lawles, disobedient, &c.) and yet say that they are led by the spirit of God, This is the spirit of your Father the Divell, and not the spirit of God. 1 Tim. 1. 9, 10. Rom. 1. 30, 31. 2 Tim. 3. 2, 3, 4. Ioh. 8. 44.

Also they that are swayed by worldly considerations, by selfe-ends and interests, they that walk by crooked rules, and dark lights, and are not afraid to quench the spirit of God, and to check good motions of the spirit, but follow their own Imaginations, &c. Such persons are not led by the spirit of God, they are not under the command and conduct of the holy spirit.

Use.

Of the spirit of Truth and Errour.

11. Mark. Q. Shew an 11th mark of Gods children?

A. Gods children are led by his spirit into all saving Truth, so that they cannot damnably erre, or be deceived. *Ioh. 16.13. Mat. 24.24. 2 Tim. 2.19. 1 Ioh. 2.27.*

Q. How shall we know the spirit of Truth from the spirit of errour?

The triall. A. By three things. 1. He that is of God Heareth us, He that is not of God, heareth us not, hereby know we the spirit of Truth, and the spirit of Errour, *1 Ioh. 4.6.* with *Ioh. 8.47.* He that is of God, heareth Gods words delivered by the mouth of his Ambassadors. hence it is cleer; that it is a false spirit, that saies, ye need not heare us, for my sheep heare my voyce, speaking in my servants to the end of the world. *Ioh. 10. 27.* with *Luk. 10. 16.* He that despiseth you, despiseth me. The Spirit of God never perswades any man to forsake the publike ordinances. *Mat. 10. 41.* but to receive and honour a Prophet in the name of a Prophet. *1 Thes. 5. 12, 13.*

Q. How Secondly may the spirit of Errour, or a false Prophet be known?

A. You

A. You shall know them by their *fruits*, that is, by the *Fruit* of their *doctrine*, for if their doctrines tend to *loosnes*, or *Libertinisme*, or to withdraw from duty, or to overthrow what God hath established, and to *dissolve* the *Bonds* of Order, Peace, Unity, Obedience to Lawfull Superiours, or to the overthrowing of the *Common Rules* of Right and Wrong which are established by Scripture and holosome Laws, for certain such teachers are not of God -- the reason is, because Gods spirit does never crosse it selfe, we must *believe* no spirit against the voyce of the *publike spirit*, which speaketh in the Scriptures. 2 Pet. 1. 21.

Q. How thirdly may the spirit of Error be discerned?

A. If their Doctrines and Teaching do not agree with the *forme* of sound words, and with the *Principles* of the Christian faith once delivered to the Saints (as with the Articles of the Creed, the Confessions of Faith of other reformed Churches, and the purest Ages) then it is to be suspected for its Novelty and singularity, yea to be rejected as false, because Truth will still Agree with Truth, and Light with Light. But whatsoever is contrary to light, is darkness

nes. 2 Tim. 1. 13. with 1 Tim. 6. 3, 4. 2 Ioh. v. 20. 2 Cor. 11. 4. Gal. 1. 8. Jud. v. 3. 1 Cor. 14. 32, 36, 37. Came the word of God from you? or to you only?

Use.

Then they that hold strange opinions, and teach other doctrines, and consent not to wholesome words, or if the fruit of that Doctrine and Teaching be bitter, tending to Licentiousnes, Rebellion, and Confusion: if any Man shall Turne you away from hearing the faithfull Ministers of Jesus Christ, this is from the spirit of Errour, this savours not of the spirit of God.

Of Mortification, or Crucifying the Lusts of the Flesh.

Q. Give a 12th mark of one that is a Child of God?

12. Mark.

A. They that are Christs have Crucified the flesh with the Affections and Lusts. Gal. 5. 24.

Q. How know you that your Lusts are crucified?

The triall.

A. By three things. 1. If sin be crucified in you, then your corruptions will be a burthen to you, and you will gladly be rid of them, As when the Foot or any other member of the Body is dead and
Gangre-

Gangrened, we are willing to have them cut off, though as long as they were sound and alive, we did cherish them: so though formerly you did cherish your lusts, yet when they are mortified, and crucified, you will cut them off, and cast them from you, yea though it be a right hand, or eye. Mat. 5. 29, 30. Rom. 7. 24. Gal. 5. 17.

Q. How Secondly may this be known?

A. If your Lusts be mortified, then you will take part with the word of God against your selves, against your dearest sins, you can welcome a reproofe, even when it cuts to the quick, and meets with your inmost corruptions: Ps. 141. 5. 2 Sam. 12. 13. 1 Sam. 3. 13. 18.

Q. How Thirdly may this be known?

A. If sin be dead, and the Flesh crucified, then you will not minde the things of the flesh, nor obey it in the lustings and motions of it. Rom. 8. 5. Rom. 6. 12, 13, 22. Rom. 13. 14.

Then they which give way to the flesh, and obey the Lustings of it, and doe make provision for the flesh to fulfill the lustings of it: Also such persons are unwilling to part with their deer sins, yea fret at the word that reproves them, and fall out with the Minister of God, instead of falling out with

Use.

with their own sins, All such persons have not as yet crucified the Flesh with its affections.

Of Obedience and Sanctification.

Q. Shew a 13th mark of Gods Children.

13. Mark.

A. Sound, and sincere obedience is a mark whereby Gods people may be known from all others. *Rom. 6. 16, 17. 1 Ioh. 3. 9. 1 Pet. 1. 2. Ps. 15. 2. 1 Chron. 29. 17.*

Q. What be the signes and properties of a sincere, and upright Christian?

The triall.

A. They be Five. 1. It is a signe of an upright heart, when I make conscience of secret sins, and secret duties. *Mat. 23. 25, 26, 27, 28. Ps. 18. 21, 22, 23.*

Q. What is a second signe of an upright heart?

A. When I strive against Hypocrisy, I would not be an Hypocrite. *Job. 34. 32. Ps. 129. 23, 24. Iob 31. 4, 5.*

Q. What's a third signe of sincere obedience?

A. When our obedience is *Universall*, and *Regulated*, making greatest Conscience of the greatest and waightiest matters of the Law and will of God: We must not stick

at lesser matters, and swallow greater.

Mat. 23. 23. Ps. 119. 6, 104. Mat. 5. 20.

Q. What's a Fourth signe of an upright heart in point of obedience?

A. The sincere heart will strive to doe all things, *not as pleasing men* but God, which trieth the heart: The servant of Christ must not be a *Man-pleaser*. 1 Thes. 2. 4. Gal. 1. 10. Job. 8. 29.

Q. Yea but who is a *Man-pleaser*?

A. 1. If yee conferre with flesh and blood, and consult with self ends and interests, when your duty laies before you, whether you were best to doe it or not, then you are not upright before God: A sound Christian must be throw for God, still approving our selves to God through good and ill report, through Plenty and Want, through Honour and dishonour, &c. 2 Cor. 1. 4, 8. Gal. 1. 6.

Q. What Secondly is a signe of an hypocriticall *Man-pleaser*?

A. If you fear more to offend a Man, then to offend God, it is because the heart is not upright before God. Es. 51. 7, 12, 13. Job. 32. 21, 22. Luk. 12. 1, 2, 4, 5.

Q. What is a 5th and last signe of an upright heart?

A. If you will be sincere, you must not seek

seek your *own* glory but the glory of him that sent you, and *imployes* you: *Ioh.* 3. 29; 30. *Ioh.* 7. 18. He that seeketh his glory that sent him, the same is True.

Use.

Then they that seek their own glory, and the pleasing of Men, they that *so* order; and *alter* their opinions, and Principles, as may *exalt* themselves, and *humour* times, and serve Turnes -- Also they that straine at a Gnat and swallow a Camell, (*i.*) stick at a circumstance or Ceremony, and swallow *water* matters of the Law, [To busy ones selfe, and strive to be expert and *cunning* in those truths which concerne ceremony and matter of Church discipline, and yet neglect matters of Faith; Repentance Mortification, and new Obedience, is a shrewd signe of hypocrisie] Lastly they that can take Liberty to *secret* sins and study to hide their sins, regarding more the eye of man, then the eye of God such people are not found in their obedience.

*Of Sanctification, How it differs from
civill Honesty.*

Q. Shew a 14th marke of Gods children?

A.

A. All Gods elect are given to Christ
as his peculiar ones to be Redeemed, San-
ctified, and fitted for glory. *Ioh. 17. 6. 8. Col. 1. 12, 13. 2 Thes. 2. 13. Heb. 12. 14. Ioh. 3. 3. Ioh. 13. 8. Gal. 6. 6.* 14. Mark

Q. Wherein does sanctification and the true change of a Christian consist? wherein does it excell the highest pitch of the best morallized Hypocrite and formalist in the World?

A. In Four things. 1. In the Change it The Triall
of selfe, Sanctification is not only an acciden-
tal outward change of the Actions (as of
the Sow that is washed. *2 Pet. 2. 22.*) But
it is a change of the very frame, and dispo-
sition of the heart, the very Nature is chan-
ged, he is made a new Creature, *Ezek. 36. 25, 26.* A new heart will I give you &c. A
Swine that is washed, is a swine still, and
his nature is to wallow in the mire, But a
sanctified person, of a swine is made a sheep,
and he hates to wallow in the mire.

Q. Wherein Secondly doth sanctificati-
on excell morall honesty?

A. In the root or seed of graces: The gra-
ces of sanctification have a root within us,
even the spirit of life, which is in Jesus
Christ. *Rom. 8. 2. 1 Pet. 1. 23, 24. 1 Ioh. 3. 9.*
His seed remaineth in him, and our graces
are

are the fruits that spring up of that seed and root. *Ioh. 15. 16.* But the *seeming* graces of unregenerate and *meerly* civilized people, they have no such root, but they are like the *Corne* upon the House top, which makes a fair shew. yet it hath neither root, by seed, nor fruit in the care. *Pf. 129. 6, 7. Luk. 8. 13.*

Q. Wherein 3^{ly} does *Sanctification* excell morall Honesty?

A. The true convert does receive the word in power, and in the Holy Ghost, he gives the word a *divine Power* and authority over his conscience, and over his actings: He receives the word with an *honest* heart, even with *patience* though it crosse and cast downe his contentments and particular interests: you will not dare to resist any Truth that you heare, if you have true grace in you. *1 Thej. 1. 5. Luk. 8. 15. Pf. 119. 161.*

Q. Wherein 4^{ly} doth *Sanctification* goe beyond morall Honesty?

A. In the *motives* to obedience: The sanctified person, whatsoever he does, he doth it out of duty pressing the conscience, and out of love inclining the Affections. This is the true ground and motive of sound obedience to doe a duty out of a pure consci-

Conscience, and love and faith unfained,
this is acceptable in Gods sight. 1 Tim. 1.
Eph. 6.7. 1 Ioh. 5. 2. Whereas the Hypo-
cite hath ever an eye to himselfe: Selfe-
ends and selfe respects doe usually keep up
the course of his duties.

Hereof it followes, that they are not
truly sanctified which cannot give the
word a divine preheminance in their souls
to reforme their hearts and lives. Ezek.
33.30,32. -- Neither are they Truly con-
verted that can Hate one sin and allow ano-
ther. Es. 58.3. Rom. 2.22. Nor they which
outwardly are washed, but are not inwardly
changed and renewed. Nor lastly they which
show some outward shews of goodnes with-
out a seed of Grace in their hearts; seeing
all the good they doe, and all the evill
they forbear does proceed from restrain-
ing garce, and outward respects moving
and setting them on work, all this does
not amount to saving grace. Observe this
a Truth, such Christians as have no
other Principles of acting and performan-
ce then morall Education can furnish
them with; Also such as content themselves
with a Negative goodnes, as to say I am
not a Papist, nor Thiefe, nor Whormonger,
X &c,

Use.

&c. Also they that can stay in such duties of the first and second Table as may preserve the credit and esteem of Moderate, well bred, civill honest Men in the places where they live, yet are not equally carefull and conscionable of the duties of Piety and Religion, But remaine all this while *unacquainted* with the grounds of Faith and pure worship of God, and so the good things they doe, they doe them without knowledge and conscience of, or respect unto their *injunction* in the word of God, All such persons are as yet but *strangers* to the life of Grace: they have not as yet exceeded, what a Pharisee, or a Heathen may doe.

Of Restraining and Renuing Grace.

15. Mark. Q. Shew farther, for conclusion, some differences between *Restraining Grace*, and *Renuing Grace*, for all Gods children are *renued* in the spirit of their mindes. Eph. 4.23.

The triall. A. 1. *Restraining Grace*, if it be only *restraining*, hath *painfulness* in it, and an *inward discontent* at the Bridle that keeps them in; Gods word is as Cords & Bonds

to them. Ps. 2. 3. Mark. 6. 20. Herod feared
 &c. But now the heart truly renewed
 to be restrained. Job. 34. 32. That
 which I see not, Teach thou me. Ps 19. 13.
 119. 32.

Q. How Secondly may restraining Grace
 be known from Renewing Grace?

A. Men meerly restrained will stretch
 their liberty as farre as they can, and
 when Meanes of restraint be removed,
 they will grow loose and licentious, as
 Asa did, when Jehoiada was dead. 2 King.
 12. with 2 Chron. 24. 17, 18.

But the heart that is renewed and truly
 justified, will not doe all that he may;
 he will rather doe lesse, he will deny him-
 selfe some things which he might doe, e-
 specially if it be not expedient for time, and
 place. 1 Cor. 10. 23. 1 Cor. 6. 12.

Q. What's a 3^d difference between re-
 straining, and Renewing Grace?

A. Men meerly restrained doe abstaine
 from Evill for fear of Wrath, or fear of
 laws, and shame in the World; or perhaps
 the sin keeps in another, as the ambitious
 man, will avoid Drunkenness, because
 men of a debauched life are not fit for
 high places. So the presence of a Godly

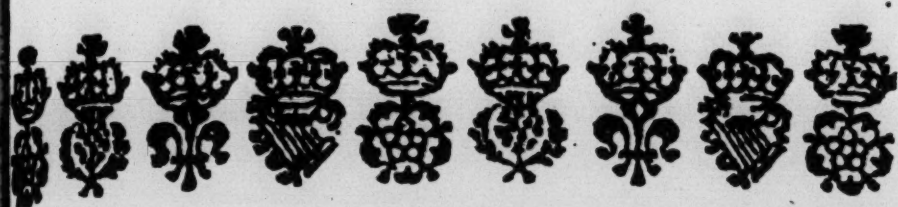
grave man, does stop the mouth of a vain swearer, &c.

But the heart that is renewed, eschews evill because it is displeasing unto God: He will oppose and resist sin, out of an inward Principle of grace, and hatred of sin, the spirit of God in them, lusteth against the flesh: &c. *Cal. 5. 17.*



Generall





Generall Rules of Holy life and Conversation.

I.

Every Christian may and ought to be
assured of his own Salvation. 2 Pet. 1.
57. 2 Cor. 13. 5.

2.

No man can be assured thereof but by
the word of God working spirituall and
supernaturall effects and changes in the
understanding, in the Heart and affecti-
ons: By the which *change* our effectuall
vocation and future salvation is witnessed
and sealed to our consciences. Gal. 6. 7, 8,
5. 1 Ioh. 1. 6, 7.

3.

It is not enough for a Christian to be
Baptized, to be bred up in the true Reli-
gion, to come to Church, to cry Lord,
Lord, and to live civilly, unlesse thou
have a sound Faith which *worketh* by love,
scales thou be a New Creature: Outward

profession will not serve the turne, nor iteed thee to salvation, unles thou find inwardly those effects which the word and Sacraments expresse outwardly. *Rom. 2. 25, 28. Gal. 5. 6. Jer. 9. 26.*

4.

Repentance doth not stand only in an outward *forbearance* of sin, but there must be also an *inward loathing* and *hatred* of sin, together with a striving against the corruptions of our hearts, there must be a new *frame* of heart, and soule, making us to doe all things. 1. By new *Principles* of obedience, *viz.* Faith and Love. 2. By new *Rules*, *viz.* the word of God. and 3^d for new *Ends*, namely how God may be honoured, and our own finall and eternall peace procured.

5.

A Christian must look to finde in himselfe some *singular* thing which cannot be found in an Hypocrite, nor in the best morall Man in the World: *Mat. 5. 47.* And seeing there are but few that shall be saved, we must strive to goe the *narrow* paths that lead to life. *Luk. 13. 24. Luk. 6. 33.*

6.

A singular love and affection is to be borne towards all that fear God, even
because

because they fear God and have Gods Image on them. *Mat. 10. 41.*

7.

A speciall regard must be had of the Lords day, to spend the Lords day in the Lords work, and not in worldly pleasures or profits *Es. 56. 6. Es. 58. 13.*

8.

A precise conscience must be made of the least sin by every one that desireth to stand in the favour of God, as of lesser Oathes (by ones Faith and Troth) and also of Idle words. *Psf. 119. 6. Mat. 12. 36. Jam. 2. 10.*

9.

Sins of Omission are to be avoided as being more dangerous then sins of Commission: The heart is wonderfully hardened and estranged from God by neglect and omission of good duties.

10.

A Christian must exercise justice Truth and Fidelity towards all men, even the worst, not daring to wrong any man in the least pin, or farthing. *Luk. 16. 10. Mat. 16. 26. Ezek. 22. 15. 14. Es. 63. 8.*

11.

A Christian must make Conscience of doing good things in a good manner, that is, with the spirit, and with the affections

tions of the inward man, and unto spirituall ends, viz. to please God and edify his own soule.

12.

A Christian must *seperate* from the sinfull Manners, Customs, Courses, Fashions, and waies of the World: He must not fashion himselfe to the World: All familiar society with wicked men is to be avoided. *Rom. 12.2. Es. 8. 11, 12. Jer, 15. 19. Ps. 1. 1. Eph. 5. 7, 11. Phil. 2. 15. Psal. 26. 4, 5. Mat. 24. 49. 2 Cor. 6. 17.*

13.

A Christian must neither *fear* nor *please* man against God, he must nor *fear* their threats, nor their reproches, nor yet prize their favours, and so forget God his maker. *Es. 3. 22. Es. 51. 7. 12. Luk. 1. 26, 27. Heb. 12. 4.*

14.

A Christian must live in some honest *calling*, and be conscionable therein, doing the duties thereof, as the work which God sets him about, And not like the Oxe or Horse, who doe their work, but not in knowledge nor obedience to God: We must doe the businesse of our callings faithfully and obediently as unto God, studying to honour him, and to adorne

our

our holy profession in that ranke and place wherein God hath set us.

15.

A Christian in his calling must exercise the graces of the spirit, viz. Patience, Justice, Equity, Mercy, Truth, Faith, and dependance on Gods promises and providence in all his waies: our generall calling of Religion and Christianity, must be expressed in the use of our particular callings. He that is not Godly and good in his calling, is good nowhere:

16.

A Christian must enter upon the duties of his calling with Prayer, craving Gods blessing and strength, his pardon for failings, his protection in our waies, And also his grace to preserve us from those snares and Temptations unto which in our callings we are most subject, and exposed, whether it be unto Idlenes, forwardnesse, uncheerfulnesse, discontentednes, distrustfulnes, covetousnes, vainglory, &c.

17.

A Christian should labour to see all things in God, and from God, the fountain of Wisdome, Power, Goodnes, and Mercy; we must labour to see and meet God

God at every turne. Ps. 73. 13. Ps. 22. 17.
18.

A Christian must never prosecute any earthly thing so as for perishing things to lose spirituall and eternall things. Mat. 16. 26.

19.

Never bethou so passionately addicted to any cause, work, or end, (be it never so good) as to carry it on by unlawfull means and waies: God is alsufficient in his own waies. And it is better to suffer any evill of affliction, then to doe any evill of sin. Resolve to stick to Gods waies what ever the issue may be.

20.

Never meddle without a warrant or calling, nor above thy strength. Ps. 131. 1. Let it never be said to thee in reproach, who art thou? Who gave thee this Authority? or who required this at thy hand?

21.

Doe the most necessary duties of thy calling first and most.

22.

Never lock up thy comfort in the Creature, but let God be thy portion, and thy exceeding great reward: (Use the World, as if thou usedest it not.)

23.

23.

A Christians recreations must be. 1. Harmles and without offence to others, and without scrupulosity to our own consciences. 2. They must not master us, nor overrule our affections, but our recreations must be such as we can use for refreshments, without losse of the graces, of Patience, Charity, justice, Truth, &c. and without wasting of our pretious time, and Estates: We must not exchange better things for sports.

24.

God hath given us all things plentifully to enjoy, yet with moderation: A Christian must never eat nor drink to make the head heavy, nor the heart heavy.

25.

A Christian must not be ashamed of God and Godlines here before men: Grace is a Christians Crown.

26.

A Christian must prepare to meet with crosses and reproaches in the World for a good conscience sake, and yet not be discouraged thereby. Es. 8. 18. Gal: 4. 29. Ps. 14. 10. Ps. 38. 20. Pro. 29. 27. Act. 28. 22.

27.

A Christian can never be sound in Religion that doth not prize and highly esteeme the Publike Ordinances, and Ministers of God: We must delight to meet God in his Ordinances, and we must give up our hearts to be ruled and directed by them.



FIN IS.

